NARRATIVE

OF

THE REVEREND

JOSEPH SAMUEL C. F. FREY,

MINISTER OF THE GOSPEL

TO

The Jews.

לכו - שמעו ואספרה
כל - יראי אלהים
אשר עשה לנפשי :

Ps. lxvi. 16.

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PREFACE.

CHRISTIAN READER,

WITH the utmost diffidence, I now at length venture to lay before you my Narrative, which has been promised to the Public for some years.

Often have I attempted to complete this work; but sensible of my deficiency in English composition, and having my time fully occupied in other engagements, I repeatedly laid down my pen, waiting for a more convenient season.

Besides this, it was originally my design to have inserted the articles of my faith,

and to defend the same, principally from testimonies scattered in the writings of the ancient Jews. For this purpose, I had already drawn up a plan, and laid the foundation, but was stopped in raising the superstructure from the want of suitable materials; and although the library of the London Society would now enable me to carry on and finish the building, yet it has been thought proper still to omit them, (as my Narrative has already been extended to double the size, I at first proposed, by the unavoidable insertion of the two last chapters, together with the Appendix,) and to publish the articles of my faith by themselves, at some future period. Some other reasons why my Narrative is published at this time, rather than when I was with the Missionary Society, and also why its publication has been delayed after it had been advertized,

will

will be seen in the body of the work. The reader, I hope, will candidly overlook any mistakes, or inaccurate expressions, that may be discovered in the following pages, remembering, that they were written by one who, eight years ago, knew not one word of the English language. And though I cannot but publicly acknowledge my obligations to various friends for their assistance, yet they have been particularly careful to retain, as much as possible, my own style and composition.

Should the plain and simple statement of the dealings of God towards me, a poor sinner, advance, even in the least degree, the honour of my dear Redeemer, or prove the smallest blessing to any of my fellow-creatures, it will infinitely reward all the anxiety and difficulties which I have

have experienced in its compilation. That this may be the result, is the sincere wish and fervent prayer of,

Dear Reader,

Your humble and obedient Servant,

In Christ,

JOSEPH SAMUEL C. F. FREY.

London,
Mount Street, Whitechapel Road,
Dec. 18, 1809.

CHILDREN OF ISRAEL,

THE following work was at first designed more particularly for you, my dear brethren, and kinsmen after the flesh. It was then my full intention to shew, that the Christian Religion, which I sincerely believe, and publicly preach, is contained in the Old Testament as well as in the New, although not so clearly and fully revealed in the former as in the latter; and that every article of my creed may also be confirmed from the writings of our forefathers. This plan was not only matured, but, in some measure, already acted upon, when it was thought proper to defer the whole to a future period, and to insert in its place the several circum-

stances produced solely by my anxious desire to promote the welfare of the Children of Israel. I would, however, most affectionately entreat you to peruse the following pages, without prejudice, and with serious attention. If you will suffer your judgment to decide impartially upon the faithful Narrative before you, I humbly trust you will, at least, allow me to be sincere in my profession, and disinterested in my conduct. You may see, if you please, that I could not have been actuated by any worldly motive whatever, in embracing the Christian Religion, or in coming to this country. You well know, that I could neither expect such salary, nor respectability as a shoemaker amongst Christians, or as a Missionary amongst the Hottentots, as I had amongst my own people, when sustaining the offices of בחר, שוחט, and חזן.

Besides,

Besides, many, *even in this country*, can testify, that " in *my* Father's house there " is bread enough and to spare," * where I might have been received, not as a prodigal son, but as the darling of my mother. It will farther appear, I trust, that my preaching to you, my dear brethren, and my exertions for the rising generation of the house of Israel, are not from any other motive, but a sincere and earnest wish, that you may be convinced that Jesus, of Nazareth, (blessed be his name!) is the true Messiah; and that, believing in Him, you shall not perish, but have everlasting life. Now that " the " Lord may bless you, and keep you; that " the Lord may make his face shine " upon you, and be gracious unto you; " that the Lord may lift up his counte-

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* Luke xv.

" nance

" nance upon you, and give you peace,"* is, and ever shall be, the fervent prayer of

Your affectionate Brother,

and Kinsman after the flesh,

JOSEPH SAMUEL F. C. FREY.

London,
Dec. 18, 1809.

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* Numb. vi. 24—7. See R. Menachen in Loco.

NARRATIVE

OF THE

REV. JOSEPH SAMUEL C. F. FREY,

&c. &c

CHAP. I.

BIRTH AND EDUCATION.

It pleased God, in whom I live, move, and have my being, to favor me with the light of this world, Sept. 21st, 1771. The place of my nativity is Maynstocheim, near to Kitzingen, in Franconia. My father, Samuel Levi, was nineteen years a private tutor in a jewish family, at Mynburnheim; and after he married, continued, as it were, day and night in the study of the sacred scriptures,

and the traditions of men, and acted as מורה צדק *Morah Tzedeck*, whilst my mother carried on the trade, by which the family was comfortably supported.

מורה צדק, *Morah Tzedeck*, is a person to whom the jews apply for direction in difficulties arising from the observation of the innumerable religious ceremonies with which the jewish ritual abounds; and the cases on which such a person is consulted are such as the following:—If a grain of corn should be found in any kind of food during the feast of unleavened bread, it may happen that not only the food must be thrown away, but even the vessels that contained any part of it dare not again be used during the feast. Or suppose a family, while feasting on meat or fowl, should find that their knife or fork is one of those which are used in eating food prepared with milk or butter, the company must desist eating any more of those victuals, nor dare they use any of the knives, plates, or other vessels, till the case has been decided by the Morah Tzedeck, whose verdict is very frequently,

quently, that the food must be thrown away, and the earthen and china vessels in which it was served be broken in pieces. Such like questions are daily brought before the Morah Tzedeck, and in towns, where as many as seventy families live, as is the case in my native place, such questions are continually arising.

According to the religion of my parents, I was circumcised the eighth day after my birth, and received my name, Joseph Samuel. The reason why I have now the *addition* of three names will be given in chap. iii. Jewish children are called by the name of the nearest relation who is dead, perhaps in reference to Deut. xxv. 6.; accordingly the first child was called by my parents Levi, which was the name of my father's father; the second was a daughter, and received the name of my mother's mother; and as I was the third child, I received the name of my mother's father, which was Joseph. My parents had ten children, five daughters and as many sons. My sisters were taught to read the prayer-book in

the Hebrew language, *i. e.* to pronounce the words without understanding even the literal meaning of a single sentence. This, alas! is usually all the religious education which the females receive, and many of them even not so much. But my brothers and myself were put under the care of a tutor in our own family, who instructed us daily according to the Law and the Talmud, and every Saturday we were examined by our father, in what we had learned through the week. Our tutor took every opportunity to inspire us with prejudices and hatred against the christian religion. Whilst explaining the five books of Moses, he mentioned in every place the opinions of the christians, raised objections against them, and endeavoured to establish us in all the jewish errors.* This common practice of the jewish teachers

* On the evening preceding the 25th of December, it being supposed that Jesus Christ was born on that evening, the jews do not study any thing sacred; but our teacher always made us read a little book called תולדות יש', Toldoth Jeshu, the generation of Jesus, which contains the most horrid blasphemies, and is calculated to

teachers was more strictly observed by our's, by the express desire of my dear mother, who was a most inveterate enemy to christianity, because her brother had embraced the christian religion, and had lived and died at Strasburgh, in the faith of the Son of God. This circumstance gave rise to a common saying in my native town, whenever a quarrel arose between the jewish boys and my brothers, and in particular as to myself, who was always the wildest, it was generally said, " let " them alone, they will certainly turn chris- " tians, as their uncle did." For ever blessed be the Lord, who has accomplished this prophecy in me the most unworthy. My mother herself narrowly watched us, and would never suffer us to read any book but in the Hebrew language, lest we should read any thing about the christian religion. The reader will not

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to fill any person who believes it, with projudice, disgust, and hatred against Jesus and his followers. I expect this book will shortly be translated, and refuted by the London Society for promoting Christianity among the Jews.

wonder at my mother's conduct; when he is informed, that to embrace the christian religion brings greater reproach upon the family than if all the children had been guilty of the worst of crimes; and the person himself who believes the christian religion becomes the object of their utmost abhorrence. One of the names by which they call *him* or *her* is משומד Meshummad or משומדת Meshummedeth, from the root שמד Shamad, which signifies to destroy; and to this name they generally add ימח שמו וזכרו Yemach Shemo vesichro, *i. e.* let his name and memory be blotted out.*

The advantages and disadvantages arising from this mode of education I experience frequently, whilst on the one hand it was the means of my progress in the jewish learning, on the other hand it kept me in perfect ignorance of all other useful knowledge; until my 24th year, I had not seen a new testament, nor a translation of the old. That little know-

* See D. Levi. Ling. Sac. R. Elias Tishbi, and Buxtorf on the root שמד. Nizzachon, P. 4. Beer Haggola. f. 44. c. 2.

ledge

ledge I now possess is to be ascribed to the blessing of God, upon the diligent use of means since I have been among christians.

Before I was three years old I begun the Hebrew alphabet, and when but six years of age I could perfectly read any chapter of the five books of Moses. It is true, I understood very little of the true meaning of the precepts, and of the real design of the ceremonies contained in those books; yet ten thousand thanks to my dear parents, who taught me the sacred scriptures from a child, the fruits of which I now reap daily.

About that time it pleased God to afflict me with the small-pox, which brought on a long and painful illness, and my life was supposed to be in danger for about a year and an half, during which time I forgot what I had formerly learned; the sight of my left eye was also injured, and I lost the use of my speech, but through the blessing of God, I was gradually restored to the use of my eye, and in part recovered my speech. The latter,

however,

however, has always continued in a measure defective, and even at present, in reading a long continued sentence, I experience some degree of hesitation. This formerly was often a source of grief to me, but blessed be God, for these last eight years I have seen the wisdom and goodness of the Lord in this fatherly chastisement,* and I shall, I trust, have reason to say through eternity, that "this light affliction, which is but for a "moment, has worked out for me a far more "exceeding and eternal weight of glory."†

On my recovery I was again instructed in the סדרה or section out of the law appointed for the week,‡ with the explanation of רש"י Rashee,

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* This circumstance will be referred to and explained in chap. 3.

† II. Cor. iv. 17.

‡ It is an antient custom among the jews to read in the synagogue every Sabbath day, a section of the five books of Moses or תורה *i.e.* Law, so as to read the whole once every year; and as their year has sometimes fifty-four

Rashee, and was also taught a chapter every day out of נביאים ראשונים *i. e.* the former prophets,* and כתובים *i. e.* writings or hagiographa, but never was any part of נביאים אחרונים *i.e.* latter prophets, except what is contained in the הפטרות Haphto-

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four weeks, they have divided the law into so many sections, each of which is called סדרה Sedrah. In those years which have not so many weeks, and in which no festivals fall on the Sabbath, two sections are joined on certain Sabbath days.

* The Hebrew Bible, or Old Testament, contains twenty-four books, which are divided into three classes:—

תורה Torah, which contains the five books of Moses.

נביאים Neveeeem, which is again divided into the *former* prophets, which comprehends the four books called Joshua, Judges, Samuel, and Kings; and the *latter* prophets containing likewise four books, namely, Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets, which are considered as one book.

כתובים Kethuveem, containing eleven books, namely, Psalms, Prov. Job, Cant. Ruth, Lam. Eccl. Esther, Daniel, Ezra, Neh. and Chro. *N.B.*—Ezra and Neh. are considered as one book.

roth,

roth,* explained to me; no wonder therefore that I was ignorant of what they had written concerning משיח the Messiah. I have often been surprised, that in the choice of these Haphtoroth, those parts which speak the plainest of Immanuel are left out, especially as the 52d and 54th chapters of Isaiah are appointed, but the 53d is skipt over. The only solution I can assign, is that the people may be kept in *ignorance* of the Messiah. The omission of so many precious and most important portions of the writings of the holy prophets, such as the 7th, 9th, and 53d chap. of Isaiah; the 23d chap. of Jeremiah, and the whole book of Daniel, particularly the 9th chap. has led me, among other reasons taken notice of by Vitringa,† to suspect the truth of the antiquity of the choice of the Haphto-

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* It is a tradition that, when Antiochus Epiphanes prohibited the reading of the law, the jews substituted fifty-four portions out of the prophets, which they call הפטרות Haphtoroth, one of which is still read every Sabbath day after the section of the law is finished.

† Vitringa, de Synag. vetere. lib. iii. p. ii. c. xi. p. 1007.

roth.

roth. I am rather inclined to think, that at a much later date, to prevent the people from reading the whole bible, this method has been adopted. Hence we find most jewish families in the possession *only* of that Hebrew bible which contains no more than the five books of Moses; the Haphtoroth for the Sabbath and festival days, and five books out of Kethuveem or Hagiographa, namely, the Song of Solomon, Ruth, Lamentations, Ecclesiastes, and Esther. This may be considered as one great cause why so very few of the children of Israel know any thing of so great and useful part of the Sacred Scripture. This opinion is strengthened by the impious circumstance, recorded by several jewish writers,* that a curse is denounced in the name of Rabbi Jonathan, a great man among the jews, against the computers of the seventy weeks in the 9th chap. of Daniel. תיפח עצמן של מחשבי קיצין, *i. e.* let their bones

* Maimonides, H. Melachim, c. 12. Yad chazakah. De Reg. ch. 12. See also Kiddor on the Mess. P. I. p. 29. Owen on the Heb. V. I. Ex. p. 175.

rot,

rot, who compute the times of the end. Dear brethren, I beseech you, if you love your souls, if you wish to be really happy, let nothing hinder you from "searching the "scriptures, for in them you think you have "eternal life, and they are they which testify "of the Messiah."*

When I was nine years old, the holy book of God was shut up and laid aside, and in its stead the productions of men, as the Mishnah, Gemarah, &c. were brought forth and eagerly studied in succession, with fresh pleasure and satisfaction, for they were nourishment to my earthly and sensual affections, and fuel to my corrupt heart; and thus was I for four years longer absorbed in vain speculations, and spending my strength for nought. On the first Sabbath after I was thirteen years and a day old, I read in the synagogue, according to custom, the section of the law appointed for the day, which happened to be the second, called נֹחַ Noach. It is a custom

* John v. 39.

among

among the jews, that when a boy has arrived at the age of thirteen years and a day he is considered a man, fit to be one of the ten necessary to constitute a full number for public prayer. He is now obliged to observe the precepts of the law himself, and therefore called בר מצוה Bar Mitzvah. He is also considered of age to manage business, and his contracts are valid. I was now arrived to that period of life in which it is usual with the jews to decide, whether a person will engage in business, or qualify himself farther for any religious office. Having chosen the latter, I continued five years longer in the study of the Talmud and its various commentators.

CHAP. II.

RELIGIOUS OFFICES SUSTAINED AMONG THE JEWS.

When I had attained the age of eighteen years, I went, with the consent of my parents,

to Hesse, as a בחר or tutor, and during the three following years of my life, I instructed six children in reading Hebrew, and understanding the literal meaning of the five Books of Moses, together with some parts of the Mishna, and also in writing and arithmetic: in these occupations I was employed only six hours in the day, and the remainder of my time I was often at a loss how to spend. O that I had then known the value of time! Besides free board and lodging, I received four guineas per quarter, with which in Germany a person can live better than with ten guineas in England. Thus I thought myself rich, and "increased with goods, and had "need of nothing, not knowing that I was "wretched, and miserable, and poor, and "blind, and naked.*"

When I arrived at the age of twenty-one I received a second honorary degree to be a חזן or leader of the synagogue.† At

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* Rev. iii. 17.

† Every synagogue has a חזן Chazan or שליחצבור Sheliach Tzibbur, whose office is to read the public prayers and the law of Moses.

this

this period I was much esteemed amongst my brethren, but the pride of my heart was not satisfied; I therefore took great pains, and spent a whole year in obtaining the knowledge of the jewish method of preparing the knife for killing fowls or beasts, and of the nature of the lungs. None but those who have learnt these ceremonies can judge how difficult they are to acquire, so as to be master of them all. A person who sustains this office is called שוחט Schochat, *i. e.* to kill or slay.

At length I likewise obtained this degree of honor by the consent of the then presiding רב* Rav or Rabbi, of Hesse Cassel. In the use

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* By רב Rav or Rabbi, the reader will understand, one who has the spiritual oversight or care, and in a limited sense, the civil rule over a great number of jews. In Britain there are but two, the Portuguese and German רב Rav. By far the greatest number of Jews in this country are under the jurisdiction of the latter רב Rav, the Rev. Dr. Hirschel. I have not the honor of a personal acquaintance with either of these respectable gentlemen.

But

use of these ceremonious observances I was extremely strict, although not one of them is to

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But whilst with pleasure I take this opportunity of expressing the highest esteem for Dr. Hirschel, on account of the amiable character he bears, both among jews and christians; I cannot but lament his want of that liberality of mind which his venerable father, Rabbi at Berlin, possessed, and of which the following is one of many instances that might be related. About nine years ago I applied to a jewish printer at Berlin to print a sermon in Hebrew, but finding that the contents was in favor of christianity, he said, "you must first "obtain permission of the רב Rav." Accordingly I went to the Rabbi himself. At first he seemed inclined to refuse, but after a long, friendly, and very interesting religious conversation, he said, "you may tell the printer, "as he has printed other books without my permission, "he might have printed this also." In the present enlightened age, and in this happy country, where liberty is considered as absolutely necessary to real happiness, the jews, who would ever submit to imprisonment, punishment, or death itself, rather than be in bondage to any man, ought to be suffered to enjoy liberty of conscience. But it is a lamentable fact, that Dr. Hirschel has frequently prohibited the jews from attending any christian place of worship, especially where the word of Salvation is professedly addressed to the children of Israel.

to be found expressed in the whole book of God, but they are a few of the innumerable vain, and extremely burdensome, traditions received of the Fathers. O blessed Jesus! thy yoke is easy, and thy burden is light, for by thee the weary and heavy laden find rest. Happy, thrice happy those who are brought into the holy liberty of thy glorious and everlasting Gospel.

Israel. Parents and guardians also have been forbidden, by his circular letters, to send their children to a christian school in general, and particularly to the Free school, established for jewish children.

Perhaps some who read this note may think it strange that I do not style Dr. Hirschel כהן גדול Cohen Gadol, *i.e.* High Priest, as others have done. But all those who are acquainted with the real state of the jewish nation, know that there exists no more a High Priest, than there is a temple, altar, or sacrifice. But rejoice, O Israel, that there is one High Priest, Jesus, the son of David, blessed be his name, made after the order of Melchisedeck, who offered up himself a holy sacrifice, well pleasing unto God, and entered the holiest of holies with his own blood, ever living to make intercession for transgressors, according to the following prophecies: Psa. xvi. 10. lxviii. 18. cx. 4. Isa. liii. 10. 12.

About this time my mother entered into a large concern of business, that of sending corn to the Prussian army, then at Frankfort on the Maine; she wished therefore very much for my assistance at home, and I consequently complied with her desire for my return. But as I had but little skill or pleasure in trade, I soon left my father's house the second time, and again went once more to Hesse. My dear father accompanied me a little way out of the town on the day of my departure, and at the moment of parting, he laid his hands upon my head to give me the last blessing. The words he made use of on this solemn occasion will never be forgotten by me, they were these: "The angel of the "covenant be with thee."

Blessed, for ever blessed be that angel who has made an everlasting covenant with me ever to be remembered.

As I had saved some money in the preceding years, I resolved to travel, and accordingly made a tour through Westphalia to the borders

borders of Holland, and then back again to Gottingen, Hanover, and Hamburg, remaining almost nine months in the last-mentioned place, or rather at Altona. I was for six weeks in the house of a jew, where strangers lodged and a great number of jews resorted.

I frequently expressed my desire of entering again into a situation where I might officiate in the stations which I had formerly filled. Several opportunities offered themselves, but they were not suitable to me, for I was generally considered as a Pharisee, on account of my strict adherence to the ceremonies in which I was brought up, which made me consider most of my brethren in that place as being neither jews nor christians.

One day, a jew came to inform me, that hearing I was in want of a situation as a teacher, he had just received a letter from a friend to find out for him a suitable instructor for his children: having heard me read a portion in the bible, he asked me some questions

questions out of the Talmud, and also concerning my knowledge of arithmetic; and having seen some specimens of my handwriting, " you are," said he, " the man " that will suit my friend," and accordingly he wrote a letter of recommendation in my favor to a jew at Mecklenburg Schwerin, and for his kindness to me, I presented him with five dollars. The next day I left Hamburg, and after three days arrived safely at Schwerin.

No sooner had I delivered my letter of recommendation, than I experienced a great disappointment as well as surprise, for the good old man, to whom it was addressed, having read it, looked at me with sorrow, and said, " I have no children, what shall I do with " a teacher? I regret extremely that you are " so deceived." This was the first time that I had been deceived by a jew. The words of David immediately came to my mind," it was " not an enemy that reproached me, then I " could have borne it." Psalm lv. 12.: but, blessed be God, I may now express myself in the words of Joseph, " he thought evil

" against

" against me, but God meant it unto good,
" to bring to pass as it is this day to save my
" soul alive." Gen. l. 20.

Amongst the passengers with whom I had travelled from Hamburg to Schwerin was a young jew, a tutor, and a christian, I believe he was a rider to a tobacco manufactory in Hamburg. The latter observing a great difference in our conduct, for my brother jew plainly declared by his actions that he had freed himself from the restraint of the jewish ceremonies instituted by God himself, as well as from the numerous burdens laid upon us by the Rabbins. He ate and drank freely of every thing that was set before him, asking no questions whatever concerning it; whilst, on the contrary, I, according to my education, ate scarcely any thing but bread and butter during the whole journey. Our companion, the christian, said, " if you will
" give leave, I will deliver my opinion concern-
" ing the different manner in which you act,
" both professing to be jews; but you," said he to my companion, " are neither a jew

" nor

" nor a christian, neither cold nor hot. If
" you think yourself freed from the jewish
" ceremonies, you should become a chris-
" tian." To me, he said, " I am sorry to
" see you chastening yourself, and being
" troubled with the burdens which your
" fathers were never able to bear, and which
" you need not to observe; for," said he,
in continuance, " the ceremonial law is ful-
" filled, and taken away by the Messiah
" Jesus, and a new covenant is made, as
" it was foretold by the prophet Jeremiah,
(chap. xxxi. 31—33.) " Behold, the days
" come, saith the Lord, that I will make
" a new covenant with the house of Israel,
" and with the house of Judah: not accord-
" ing to the covenant that I made with their
" fathers in the day that I took them by the
" hand to bring them out of the land of
" Egypt; which my covenant they brake,
" although I was a husband to them, saith
" the Lord: but this shall be the covenant
" that I will make with the house of Israel:
" After those days, saith the Lord, I will write
" my law in their inward parts, and write it

" in

" in their hearts; and will be their God, and " they shall be my people." These words I had never heard before. This conversation happened on the day in which we reached Schwerin. I took an affectionate leave of my kind friend the christian, without any prospect of seeing him again. But being disappointed in my expectation of obtaining a situation with the jewish family, as I have before related, I determined to leave that place the next day, and accordingly went by the conveyance of the stage coach to Gistraw, when, by the kind providence of God, I again met with my fellow-traveller, the same christian friend. Having told him my circumstances, he shewed much sympathy, and sought to comfort me, saying, " put your " trust in the God of Israel, and he will never " suffer you to be moved."

This happening on a Friday, I went to the synagogue, where, being a stranger, I was soon observed, and was invited to supper by the most honorable jew in the place, who, knowing my father and connexions, was extremely

extremely kind to me, and desired that I would dine with him the next day. I stayed at the same inn with my christian friend. My soul was disquieted within me all the night. Early in the morning my friend went into the city on his business. Soon after he was gone, all that he had said to me came suddenly into my mind with great force, and his kind and affectionate behaviour, contrasted with the shameful conduct of my brother the jew, had such an influence on my soul, that I immediately sat down and wrote a letter to him, informing that I would travel in his company to Berlin, in order to enquire into the truth of christianity. Having written this letter and sealed it, I left it for him in the inn, and went into the synagogue without thinking for a moment on the great sin which I had committed (according to the jewish traditions) in writing and sealing a letter on the sabbath day.

On my return from the synagogue, I was informed that my christian friend had left the place, and since that time I have never had

the

the pleasure of seeing him, or even of finding out the place of his abode. My conscience was now awakened, and it loudly told me that I was no longer a jew, for that I had broken the sabbath.

Hitherto I had been a self-righteous Pharisee in my own estimation, but now it pleased God to take at once every plea of merit from me by convincing me of this one single sin. Now I found the truth of those words, "A wounded conscience who can "bear?"

All the kindness which the jew had shewn me on the preceding evening could not influence me to go again to his home; I shut myself into my chamber until the next morning, when I went by the stage coach to Rostock, in the hope of finding my christian friend. From this time I must date the commencement of a new period in my life.

CHAP. III.

TIME AND PLACE OF EMBRACING THE CHRISTIAN RELIGION.

As soon as I arrived at Rostock I went to the inn nearest the post-office, where I immediately enquired for my friend, but was disappointed in not hearing any thing of him.

Having been informed that no jew was allowed to remain in this town for a single night without liberty from the magistrate, for which a certain sum was to be paid, I told the landlord, that being born a jew, I was under the necessity of having this license; but that I wished to enquire into the truth of christianity, and to embrace that religion if I should be convinced of its veracity. On hearing this he immediately promised me every assistance, and the next day he went with me to the house of a minister of the gospel, who examined me concerning my knowledge

ledge of the christian faith, and of the motives on which I came to renounce judaism. Having found that I could produce no other proof that Jesus was the Messiah but the 10th verse of the 49th chapter of Genesis, he suspected my motives to be worldly; nevertheless he did not altogether discourage me, but went with me to some other ministers, and stated my request to the magistrate of Rostock, before whose bar I was shortly after summoned to appear, where I was strictly examined, and my testimonies were approved; but they told me that there had been many jews who had embraced christianity only for secular advantages, who had lived afterwards as heathens, which had made them very careful of receiving any before they were thoroughly convinced of their sincerity

In order to assure them that I sought nothing but the truth, I promised not to receive the least emolument from any christian, but to learn a trade, that I might obtain my daily bread by the labour of my own hands. About a fortnight after this I received their

 resolution,

resolution, which was, that I should go to three neighbouring towns, and if none of them would be willing to receive me, that I should return to them again, and they would assist me in my undertaking.

I accordingly went to Wismar, where I met with Dr. Haupt, minister of the Marian church, who very kindly recommended me to a shoemaker, to whom I was bound apprentice for three years. In the mean time I went twice every week to the minister for instruction, and spent as much time at home as I could spare from my employment, in comparing the German translation with the Hebrew bible, and in reading the new testament, which I had never seen before.

I was soon convinced in my judgment that Jesus of Nazareth was the Messiah, and that his doctrine brings much greater glory to God, and peace and good will towards men, than that of Moses.

Yet at this early period I began to experience the truth of those words of my blessed Redeemer,

Redeemer, " He that will be my disciple " must deny himself, and take up his cross " and follow me." The reader may possibly expect that my persecutions might arise from my dear brethren the jews: this was not however the case, for there were no jews living in that town. But what is worse, many who called themselves christians said continually to me, " You will certainly give up your " new profession of faith as soon as you have " made your fortune amongst us." Such words as these often pierced my heart sharper than a two edged sword, especially when I considered the state of worldly prosperity which was enjoyed by my parents, and the credit and honour which I had acquired amongst the jews, which contrasted with this low and miserable condition in which I now found myself as an apprentice. I cannot but mention a few particulars respecting my sufferings in the house of this shoemaker, that the Lord may be glorified, by whose grace alone I was enabled to sustain them patiently. My master's wife had for the last eight years been afflicted with melancholy, which had

been the means of reducing him to poverty. By sad experience I found that no plentiful table was to be my portion; but what cannot necessity teach a man to suffer, although he had been unused to it before.

My natural pride was exceedingly humbled by the authority which my master's daughter, although only fourteen years of age, assumed over me, who was now five and twenty, and had spent the preceding years in such a respectable situation amongst my own people, with whom, I had at this time very little doubt, but that had I gone back to them, I could have regained one equally good. These things were not pleasant to the flesh, but grievous; however, blessed be the Lord, by whose grace they were made to produce the peaceable fruits of righteousness.

At the expiration of a year and a half, my master was obliged to give up the business, upon which a new difficulty arose; the minister would not receive me as a member of the church until I had learnt my trade, and wished

me to go under the instructions of another shoemaker. But the trade would not allow any other master to receive me before I was baptized. The reason which they assigned was, that no apprentice is allowed to stay longer than three months with a master, without having his name regularly registered in the book belonging to that trade; but as no jew can be bound apprentice in Germany, my name could not be registered till after I was baptized. Thus was I left almost without a single friend, in a strange place.

At that time a band of players was at Wismar, and in order to gain a support, I copied their lessons for about two months. The master of the band was much taken with me, and had it not been for the impediment in my speech, caused by the small-pox, mentioned in chap. i., would have urged me very much to have accepted a situation with him; but God in his wonderful mercy and gracious dealings with me, a poor sinner, broke this snare also.

By the kind orderings of Providence, I met with

with a gentleman, whose name was Matthias van Gilben; he advised me to go to New Brandenburg, in Mecklenburg Strelitz, where he was acquainted with a minister who would receive me, to whom he gave me a letter of recommendation; I therefore took my leave of the minister at Wisman, and proceeded to New Brandenburg, and in my way thither, in every town where I came I waited upon the ministers, who all severally wished me well, but were not willing to do any thing in my favour. How few, alas, are those who seek the salvation of Israel! When I reached the place of my destination, I delivered my letters to the Lutheran minister, Cortum, who received me kindly, and gave me effectual assistance. I was again bound to a shoemaker for one year and a half, and went, as formerly, twice a week to the minister for instruction.

On the 8th of May, 1798, I was baptized publicly, and received as a member of the church. It was always a custom, that at the baptism of a jew there were several godfathers, who gave him many presents; but I refused

refused to receive any, in order to shew that I did not embrace christianity for the sake of any worldly gain. It is also an antient practice in Germany, that a converted jew should receive new names when baptized; therefore, upon this occasion, the minister preached from John viii. 32. 36. "And ye shall "know the truth, and the truth shall make "you free." "If the Son therefore shall "make you free, ye shall be free indeed." He gave me for a new sirname Frey, which signifies the same as free in English, but it is pronounced like Fry. Here the people in this country, attending more to the signification than to the spelling of my name, pronounce it generally as if written Free. He likewise added the names of Christian-Frederick to my former Joseph-Samuel.

Thus I was received into the pale of the christian church, having an established belief that Jesus was the Messiah, and that there was no salvation but in him; nevertheless, I acknowledge with shame, that I had neither a clear perception of the spirituality of the law,

law, nor of the nature of the office sustained by, and the benefits to be derived from, Christ.

A few months after this my apprenticeship was expired, and I was at liberty to go as a journeyman. It was therefore my intention to accompany another young man, of the same trade, to Rostock; but God, in his gracious designs of providence, had appointed another place for me where I should be led to a fuller discovery of the truth as it is in Christ Jesus, which I shall relate in the following chapter.

CHAP. IV.

TRULY CONVINCED OF SIN, AND SAVINGLY ACQUAINTED WITH JESUS.

Two days before the time on which we proposed to leave New Brandenburg, my companion wounded his hand in such a manner, that he was obliged to give up all thoughts of the journey. As I had given notice to my master of my intention to leave him, I did not choose

choose to remain there any longer, and therefore removed to the next town, which was Prentzlow, in Prussia, where I arrived on the 24th of December. The weather was exceedingly cold, and there were many journeymen, but little work. I, however, not only found employment, but was settled in the best situation in the whole town: thus lately out of my apprenticeship, yet the Lord in his kind providence gave me success, and greatly blessed the work of my hands. Surely goodness and mercy have followed me all the days of my life. O that I could praise God for his loving kindness to me an unworthy sinner.

In this situation I met with so much envy and ill will from the journeymen, that I was obliged to change it for another, not so good in point of wages, and much more laborious, but it proved more profitable to the welfare of my soul. In this house I bowed my heart as well as my knees before Jehovah, and prayed for the first time in the spirit, as well as in the letter. I must here beg the reader's

patience

patience whilst I relate the following remarkable providence of God. A few weeks before Easter, the same gentleman, Mr. Matthias van Gilben, who so effectually recommended me to the minister at New Brandenburg, paid me a visit, and made me a present, saying, "Buy "yourself an apron with this money, and "wear it as a remembrance of your friend till "I see you again." Accordingly I went immediately with his son to a tanner, of the name of Michaelis. I have ever been fond of remarking the ways of Providence, and now that I know more of that God who alone orders all events, my delight is still greater in looking back to those ways in which he has so graciously led me even to the present hour. We passed by several tanner's shops, as I saw afterwards, in order to go to that of Michaelis, of whom I asked for an apron, and when he told me the price, I said, "Is not that too "much? for I know the value of these "things." "How came you to know it?" replied he. I answered, "When I was a jew, I "lived in a family where such skins were sold." "So," replied Michaelis, "and you are now a "christian?"

"christian?" Yes," said I, "with the greatest "confidence;" when he asked me further, "In "what manner do you live?" This was indeed a surprising question, for I had never perceived that there were any different modes of living, or conversation amongst christians. "I "live," said I, "as all the shoemakers' jour- "neymen live; I go once every Sunday to "church; and then you know the young men "cannot be at home at their masters' houses, "where they lodge and board in the week, "but must go to the inn or house of call, "where they all meet; there I spend the re- "mainder of the Sabbath, and generally till "Monday evening, as they all do, in playing "at cards, and sometimes dancing: The "other days in the week I am very diligent "in my work." "I am sorry," replied Michaelis, "as you are a christian, you ought "to manifest it in a different manner." To "which I answered, "I have no friends or "acquaintances here, therefore I must go to "the inn, and being amongst the other jour- "neymen, I must join in their manner of life, "else I shall be laughed at and ridiculed by

" them all." Michaelis then said, with great kindness, " you may come to-morrow after-
" noon at five o'clock, to the house of Mr.
" Thorman, where several friends meet; you
" will become acquainted with them, and be
" able to spend your time on the sabbath at
" their houses."

Following the bent of my natural curiosity, I promised to go there the next day, this conversation happening on a Saturday. On my return home I enquired of my mistress if she knew the house of Mr. Thorman, where some friends met every Lord's day. She could not speak evil of them, yet was unwilling to speak well, therefore she only said it is a society of praying brethren.

Early on the following morning, the appointed day in which God designed most graciously to strip me of my own self-righteousness, and clothe me with the righteousness of his Son, our blessed Redeemer, and to adorn me with his purchased garment of Salvation, I felt my mind so uneasy that I could not remain in my bed. I arose, but

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the family being all asleep, I knew not what to do; in the mean time I heard the playing of an organ, belonging to a church which was near the place of my abode. I resolved to go thither, and accordingly found myself in this church, but I scarcely knew why. The Rev. Mr. Wolfe was at that moment confirming a great number of children; at the conclusion of the ceremony he addressed them, and said, "my dear children, I am afraid that "some of you will soon return again into "the broad road which leadeth to destruc-"tion, but my wish before God for you is, "that you might be saved; I would therefore "recommend to you the following passage "of the holy scripture, Job. xxvii. 6. My "heart shall not reproach me as long as I "live," or as he repeated it from the German bible, "my conscience does not reprove "me for the whole of my life." Compare this with Acts xxiv. 16. "and herein do I "exercise myself to have always a consci-"ence void of offence towards God and "towards men. My dear children," said he, with the greatest affection, "consider

" these words at the close of every day,
" and examine if your conscience does not
" accuse you for the day which you have
" past, and if it does, be sure to kneel down
" and pray for the forgiveness of your sins
" through Jesus Christ."

My dear reader, I must here be permitted to pause, for it is impossible for me to express the feelings of my heart on hearing these words. I found them " sharper than a two
" edged sword," Heb. iv. 12. and " stronger
" than a hammer which breaketh the rocks
" in pieces," Jer. xxiii. 29.; my conscience accused me of crimes innumerable, and, alas! " a wounded conscience who can bear?" I now firmly believed that I had not only broken the double covenant as a jew, which was first made with God by my parents at my circumcision; and, secondly, by myself, when I was thirteen years old; but also that covenant with God in Christ, which I had rashly made when I was baptized and joined the christian church. It now pleased the Lord to teach me something of the spirituality of the

the law; I not only found myself guilty of very many sinful actions and words in my life past, but I was also convinced that "the "thoughts and imaginations of my heart "were only evil continually," Gen. vi. 5.; mine eyes, which were formerly full of lusts, were now overflowing with floods of tears; the very ground beneath my feet seemed ready to open itself to swallow me, like Korah and his company. I thought that the eyes of God and of the congregation were fixed upon me with the greatest abhorrence and disgust. I left the place, and entered for the first time into my closet, and shut to the door behind me, that I might pray in secret to my Father which is in heaven. But alas! I knew not how to pray, nor had I confidence to draw nigh to that God whom I had so often and so greatly offended. Some passages of the holy scriptures I remembered in Hebrew, which I repeated again and again, such as, תהלים קמג' א" ב" יהוה שמע תפלתי האזינה אל-תחנוני באמנתך ענני בצדקתך: ואל-תבוא במשפט את-עבדך כי לא-יצדק לפניך כל-חי: Psalm cxliii. 1, 2. and others, but I found no comfort.

I can therefore, my dear reader, say, from personal experience, that there is nothing *easier* than for a natural man to believe that God will pardon his sins for some imaginary reason or other; and nothing more *difficult* than for a truly awakened sinner, to believe that God can pardon his sins and yet be a holy, just, and true God. It is not in the nature of any means, although it be our bounden duty to use them diligently, either to *convince* the natural man that he is a guilty, defiled, and helpless sinner, nor to *persuade* the convinced sinner that the Almighty can be a righteous God, and at the same time the justifier of him that believeth in Jesus. *Both* effects it is the office of the same Holy Spirit to produce, who maketh the means, graciously appointed by God, and diligently used by man, effectual to the salvation of the soul. "He who convinces the mind of sin, of "righteousness, and of judgment," must also "take of the things of Jesus, and shew them "to the heart of the mourning sinner." John. xiv. 8. 15.

Having described the circumstances which God

God made to operate in overwhelming my heart with godly sorrow, I must now proceed to mention the manner in which the Lord Jesus gave rest to my soul

The reader will recollect the conversation which took place between Mr. Michaelis and myself, on the preceding day, and his invitation to me, to be at five o'clock at Mr. Thorman's; at that time I had resolved to go out of curiosity, but now I was like a new-born babe, desiring the sincere milk of the word that I might grow thereby. I. Pet. ii. 2. Never was a day so long as this day seemed to be. At length the much wished for hour approached, and I joyfully hastened to meet the christian society; but when I reached the house, the thunder and lightnings of Mount Sinai terrified my breast afresh, my sins filled my face with shame. All my natural boldness was gone, and I could not look up with confidence to the dear friends assembled together; like one of old, mine eyes were fixed to the ground, and the language of my heart was, "God, be merciful to me a sinner."

Luke

Luke xviii. 13. But Mr. Thorman, at whose house the society met, and who has been for nearly sixty years an experienced, useful, and faithful soldier of Jesus Christ, received me with the greatest affection, sympathy, and compassion; and from that very moment, to the day I left that place, I esteemed, reverenced, and trusted him as a man of God.

Amongst other questions, he asked whether the ministers who instructed me for three years, prayed with me on their knees. I am sorry to say, that my answer, dictated by truth, was a negative.

The service now began with singing, then followed a short prayer, and after that he read a sermon; Jesus Christ was the sum and substance of the discourse, from which I received much comfort; then we all kneeled down, and he prayed. More than twenty minutes were spent in prayer for me, thanking God for calling me out of darkness, and more particularly that it would please the Lord to make me useful and faithful.

After

After the service was concluded, Mr. Thorman invited me to visit him the next day. I now longed to retire to my closet. On my return to my master's house, all were surprised, for it was quite a new thing to see me of a Sunday evening, and seldom on a Monday. I told them I had been at Mr. Thorman's, and wished rather to be by myself, than to go to the house of call. I asked my master if Mr. Thorman had studied; "No," was his reply. "But how is it possible," said I, "that "a man could so long pray for me without a "book, and without even knowing of my "coming to him, and consequently he could "not have studied the prayer?" "That is no "wonder," said one of the family, "these "people pray always." Immediately I went into my closet, fell upon my knees, and cried, "Lord, teach me thus to pray?"

After two hours sweet meditation, I laid myself down, and slept under the shadow of the Most High. Early on Monday morning I arose with an eager desire to read the bible; on opening the sacred volume, my eye was

fixed

fixed on the 1st Tim. i. 15. "This is a faithful "saying, and worthy of all acceptation, that "Christ Jesus came into the world to save sin-"ners; of whom I am chief." Having been used to catechise children, I put the same questions to my own soul as I would have done to a child in the school: Who is the person spoken of? was my first enquiry. Christ Jesus. What did he come into the world for? and where did he come from? From some place that is not in this world, from heaven.—Why did he come into the world? To save sinners.—What kind of sinners? Sinners that are in this world, and great sinners too.

Whilst I was thus musing with myself, I was enabled to conclude and believe, that though I saw myself the chief of sinners, yet that Christ was able to save me, for he saved Paul, who called himself the chief of sinners. From that moment I was led to rejoice in the salvation of God my saviour, and felt the love of God shed abroad in my heart, which constrained me to vow an eternal hatred against every sin, and to devote myself to the service

of

of him, who lived and died for sinners. Never did I enjoy an hour like that on Monday morning. I generally breakfasted at the house of call, having spent the night there, as I observed before, but now I went to my employment with pleasure, and with renewed strength. My master and his family were surprised to see me at work on a Monday morning, and could by no means account for the sudden change, not knowing that the gospel of Christ teaches a man to be diligent in business and fervent in spirit. In the afternoon two journeymen came to know why I was not at the house of call on the preceding day. On being told that I had been with Mr. Thorman, and that I was now hard at work, singing psalms, and making melody in my heart, they were surprised at my conduct, and endeavoured to persuade me to go with them to our former place of supposed pleasure. I received them affectionately, and assured them of the unspeakable happiness I now felt in my soul, and that I had promised to go again in the evening to Mr. Thorman's. Finding that they could not prevail on me by kindness, they began

to

to ridicule the society of christians with whom I had just formed an acquaintance, expressed their sorrow for the unhappy change they thought I had experienced, and left me, in the hope that God would deliver me from the dangerous sect of praying brethren. O Lord, evermore grant me the spirit of grace and supplication, that I may pray without ceasing. In the evening I called upon my dear friend Thorman; after some conversation he took me into his closet, where we kneeled down together; he began to read the first chapter in the gospel by St. John, and changed it, verse by verse, into a prayer, introducing at the same time parallel passages from the old testament, to illustrate and confirm the truth which he had read from the gospel, and earnestly begging for the influences of the Holy Spirit to bless it to our souls. This inestimable privilege I enjoyed almost every day, especially on the Sabbath, as long as I continued at Prenzlow. Mr. Thorman would also frequently read the periodical publications of the Basil society, and other letters relative to the spread of the

gospel

gospel among christians, and especially the exertions of christians in England to send the word of salvation to the heathen. Very often he would break forth with a deep sigh, and exclaim, "O! that I was again a young man like "yourself, I would immediately go as a mis- "sionary." I do not recollect that he ever spoke to me directly about offering myself as a missionary, nor did I feel the least inclination to go, even if I had then been asked. However, his labour of love and prayer of faith have not been in vain, as it will be seen in the next chapter. I had no sooner tasted of the grace of God, but I was desirous to invite others to come to the fulness of grace and mercy in Christ Jesus. With pleasure I embraced every leisure moment to visit the sick, and twice every week I went to the poor-house. Here I had the first opportunity of speaking of the love which my dear Redeemer bears to sinners in general, and which he has manifested to me in particular. The happy change of my dispositions and conduct had a remarkable effect upon my master. Before I became acquainted with Mr. Thorman and friends, I spent gene-

rally one or two days in a week in idleness, and when I was at work I only earned just enough to support myself. My master therefore treated me with the greatest kindness, in order to keep me diligently at work; but from the time when I begun to labour hard and faithfully, on Mondays as well as other days in the week, and received nearly twice as much wages as before, he not only looked coolly upon me, but very soon dismissed me from his employment, without being able to assign a single reason for his conduct. O the enmity of the carnal mind! But blessed be the Lord, whose kind providence often overrules the bad conduct of man to accomplish his own gracious purposes. It is a custom in Germany for masters and journeymen to dissolve their connexion at Midsummer and Christmas only, but my master having dismissed me about two weeks before Midsummer I could not expect to meet with another until that day arrived. I went to Mr. Thorman, and told him that I intended to leave Prenzlow, as I could not bear the idea of spending my time in idleness. Mr. Thorman informed

informed me that a friend of his, Mr. Boettcher, was going to Berlin, who would no doubt procure a master for me. He gave me also a letter of recommendation to Mr. Burgert, a shoemaker at Berlin. On the 20th of June, 1799, I took leave of my dear friend Thorman. Never was any thing more painful to me than my parting with this man. Nor have I scarcely ever met a man altogether like him. It would be unsuitable, nor do I think it necessary, to detain the reader by a particular account of this excellent disciple of Christ. But as his praise is in all the churches in Germany, I consider it my duty to insert, for the benefit of the English reader, at least one of his letters, out of many, with which he was pleased to favour me whilst at Berlin and since I have been in this country.

" Dear Frey !*

" You are now going to Berlin.—It is " possible we shall not see one another again

* This letter was given to me by Mr. Boettcher, on the first day of our journey to Berlin.

" in this life. Remember what you have
" seen and heard in this place; and follow
" the instructions which you have received.
" Read diligently the word of God, and pray
" at the same time that your understanding
" may be more and more enlightened to see,
" and that you may feel more of, the deceit-
" fulness of your heart. For in *your heart*
" (as Bunyan observes) are seven abomina-
" tions, which you must see every day, as
" long as you live, and which must constant-
" ly drive you to Jesus your Saviour.

" The seven abominations are these:—

" 1. Inclination to unbelief.

" 2. Forgetfulness of the love and mercy
" of Jesus Christ.

" 3. Trust and confidence in your own
" works.

" 4. Wandering thoughts, and coldness in
" prayer.

" 5. Neglect of watchfulness after prayer.

" 6. Prone to murmur against God and
" man.

" 7. You can do nothing that God has
" commanded you but you mix with it self-
" will, self-love, pride, positiveness, ambi-
" tion, &c.

" When

" When you would do good, evil is pre-
" sent with you. Now when you feel this,
" you must flee, by prayer and supplication,
" to Jesus the crucified, as a poor miser-
" able and helpless sinner, that his atoning
" blood may cleanse you from these abomina-
" tions, and that his holy spirit may change
" your heart and give you a new spirit. If
" you do not this every day, truly, uprightly,
" and diligently, you will be lost at last,
" notwithstanding you have been baptized
" as a christian, and received the Lord's
" supper frequently."

To be thus characterized, and to be directed to such a remedy, was a hard lesson for flesh and blood. But, through grace, I have learned to believe that these seven abominations are but a part of that world of iniquity within me, and that I am daily indebted to the grace of God, by which I am restrained from sin, and kept in the path of righteousness, holiness, and peace.

Mr. Thorman proceeds in his letter :—
" You must likewise pray for wisdom and

" understanding to learn your trade tho-
" roughly. Be diligent and faithful in your
" employment; remember you work not only
" for men, but you have a master in heaven,
" even Jesus Christ. If you feel your work
" to be hard, consider that the Lord Jesus
" Christ has sweetened it, having himself
" laboured (as is most probable) as a car-
" penter, till he was thirty years of age. If
" you do this, even the ungodly master will
" esteem you; and none will hinder you in
" your devotion or prayer, if performed in its
" season. Happy will you be if you follow
" my advice, but miserable will you be if you
" despise my counsel. The Lord be your
" guide. Amen.

" I am your sincere friend,
" *Prenzlow*, " J. F. Thorman."
" *June 20th*, 1799."

On Saturday, June 22d, I arrived at Berlin. I went to the house of call: on my enquiry after Mr. Burgert, I was told that he was a dangerous and infectious person, one of the praying brethren, and that he never visited the house of call. However, I soon found out his place of abode, and was received by him

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in a most affectionate manner. He recommended me to a pious young man, with whom I lodged, and from whom I derived many spiritual benefits.

The next day, being the Lord's day, I went in the morning, with Mr. Burgert, to the Rev. Mr. Woldersturff, a venerable aged minister of the gospel. By this valiant soldier of Christ I was privately instructed how to put on the whole armour of God. In the afternoon I called upon a friend, to whom I had a letter of recommendation. This gentleman took me in the evening to a chapel of the Moravians, or congregation of united brethren. The Rev. Mr. Cunow preached from Luke, ch. v. 8. "When Simon Peter saw it, he fell down "at Jesus' knees, saying, Depart from me, "for I am a sinful man, O Lord."

The simplicity of the place of worship, the regularity and order of the congregation, the subject of discourse, and the manner in which it was delivered, made a lasting impression upon my mind. Ever after I attended the public meetings of this christian society, and very soon obtained liberty to attend their private

vate meetings on Wednesday and Friday evenings. I was just at the point of being received as a member of this highly respected community, when I was prevented, by joining the Missionary Seminary. But although I did not actually become a member, yet my attachment to these christians has never been diminished. My heart has ever rejoiced to meet with one of these plain and humble followers of the Lamb. It was among these christians I heard of the love of Jesus in every sermon, and saw him, as it were, crucified before my eyes. It is true, I have since seen the impropriety of preaching *nothing* but the love of Christ, as manifested in his sufferings, yet I still agree with them, that Jesus Christ ought to be the *sum* and *substance* of every discourse. A sermon without Christ, is like a body without a soul.

I was but a few days at Berlin, when I obtained employment from a master, who feared God and regarded men, at whose house I remained till I entered the Missionary Seminary. The circumstances which led to this change in my life are as follows.

CHAP.

CHAP. V.

ENTRANCE INTO THE MISSIONARY SEMINARY AT BERLIN.

THE reader will not be surprised to find that the trade which I learned was almost beyond my strength, if he considers but for a moment the manner in which I was educated, and the way in which I employed myself among my own nation. My health was much impaired, and frequently I found such pain in my breast as not to be able to work. My master, who often sympathized with me under my afflictions, one day proposed to procure my admission into a free school, where persons are educated to be school-masters. Nothing could have been proposed more suitable to my education, former employment, and natural inclination than this; I therefore approved of the plan, and thanked my master for the kind interest he took in my welfare. But O how wonderful are the ways of the Lord. One evening, at my devotional hour, when

when reading the sacred scripture, I was forcibly struck with the following words:—
"Then said Jesus unto his disciples, If any
"will come after me, let him deny himself,
"and take up his cross, and follow me. For
"whosoever will save his life shall lose it:
"and whosoever will lose his life for my sake
"shall find it. For what is a man profited, if
"he shall gain the whole world, and lose his
"own soul? or what shall a man give in ex-
"change for his soul?" Matth. xvi. 24—26.
Whilst meditating upon these words, my mind was deeply impressed with the danger of entering this school, where true religion was but little known; and I reflected, that although this situation might greatly improve my bodily health and temporal circumstances, yet it was very likely to lead to the ruin of my soul. After much prayer to God for direction, I resolved to continue in my employment till divine Providence should point out a situation pregnant with less danger to my eternal welfare.

On the same night I had a most remarkable dream, the substance of which is briefly

as

as follows:—It seemed to me as if I saw my dear Redeemer standing before my bed, and could hear him distinctly saying, "Fear not, you shall be a physician to heal "many of their diseases." I replied, "By "what means shall I become a physician, "who am a stranger in the land?" The answer to this was, "You have many friends "in this place." With these words the vision disappeared, and I awoke from my sleep, arose from my bed, and fell upon my knees, spending a considerable time in prayer and praise. This dream has often since led me to adore the wonderful condescension of the Son of God to strengthen the weak and feeble in the flock, in various ways and by different means. How fitly and faithfully does his conduct answer the prediction concerning the Messiah. "He shall feed his flock like a "shepherd: he shall gather the lambs with "his arm, and carry them in his bosom, and "shall gently lead those that are with young. "A bruised reed shall he not break, and the "smoking flax shall he not quench"* The

* Isa. xl. 11. xlii. 3.

young

young man, mentioned above, who slept in the same room with me, gave me no rest till I told him what was the burden upon my mind, and the circumstance which had transpired in the night. Without my knowledge, he spoke to his friends on the subject, and introduced me to many pious and excellent christians, who comforted me under my bodily afflictions, and in whose company I was much builded up in our most holy faith. My friend, as well as myself, understood the above-mentioned dream only in its literal sense, namely, that I was to be a practitioner of medicine; and therefore he formed a plan, and used his influence amongst his friends, to procure the necessary support whilst I was studying that science. But this seemed not to be the will of Providence, and therefore it came to nought.

This amiable young christian, a pattern of brotherly love and affection, and clothed with humility as with a garment, first introduced me to the Rev. Mr. Jaenicke, minister of the gospel to the Bohemian congregation. Whilst mentioning the name of this servant of Christ, I should certainly have considered it my duty

to

to speak of his excellent character, but conscious of my inability to do justice to the subject, I shall merely observe, that he is a man of God, anointed with the Holy Ghost, and constantly going about doing good.

One sabbath, towards the close of 1799, when returning from the Moravian chapel, I was met by several young men, one of whom said, "Well, brother Frey, should you "like to go as a missionary?" "Yes," said I, "I am willing to go any where whitherso-"ever the Lord Jesus Christ should be pleased "to send me." "You had better," said another, "go to Mr. Jaenicke and give in "your name." Accordingly I went to Mr. Jaenicke, who, after having had some conversation with me, especially on the nature of the work of a missionary, inserted my name amongst those who had already offered themselves as candidates "to preach among "the gentiles the unsearchable riches of "Christ." Several months elapsed before we knew for a certainty that the seminary would be established. Mr. Albrecht, one of the candidates, and myself, went with letters of recommendation from Mr. Jaenicke to Baron

Van Shiernding, of Dorbrylugk, in Saxony, at whose expence the seminary was to be supported; and a few weeks afterwards we received orders from him to quit our worldly occupations, and devote ourselves to study, under the care and superintendence of Mr. Jaenicke. In the month of February, 1800, the Missionary Seminary was opened, and seven students were received, viz. Messrs. Albrecht, Hardwig, Langner, Palm, Schreibfogel, Ulbricht, and myself. The missionaries, in this seminary, were not designed for any particular place among the heathen, nor to be sent out by this institution, but merely to receive the necessary education, and then to be sent by any missionary society. From this circumstance a very great difficulty arose; for not knowing the place of our future destination, it was impossible to determine what language we ought to learn. Mr. Jaenicke, and his friends, therefore resolved that we should be taught the rudiments of several languages. Accordingly we began Latin, Greek, Hebrew,*

* Although the Hebrew might be called my native language, yet I attended the lectures, to learn it more grammatically.

Dutch,

Dutch, French, Arabic, and Syriac. Besides this, we had to attend on several other lectures, such as theology, geography, music, medicine, &c. &c. Our work was hard, and nothing but love to immortal souls, and an earnest desire to promote the honour of a precious Saviour, could have supported us. Those who wished to make themselves masters of the lessons they received, had need to redeem every moment of their time. Seldom did I allow myself six hours' sleep, and very frequently I sat up whole nights.

While at this seminary, we had not the privilege of preaching publicly, for none are licensed to preach, but those who have been regularly educated at a university; however, we composed each a short discourse, once a fortnight, and delivered it at Mr. Jaenicke's own house, where some friends were admitted. Before we had reached the end of the first year in the seminary, a change took place in the circumstances of our excellent patron, which threatened the ruin of the institution, and we were actually told, that in a month's

time, we were to return to our former employments; but blessed be the Lord, who hears and answers the prayers of his people. Mr. Jaenicke, our dear father, as we wished to call him, wrote to different societies and private christians, to afford their aid to support the infant cause. Under these circumstances, the faith, hope, trust, and patience of Mr. Jaenicke, were tried in a most remarkable manner. The funds of the institution were often so exhausted, that he was obliged to pay our sustenance, for several weeks together, out of his own property, without the least certainty of ever being repaid. Towards the close of 1800, Mr. Jaenicke received a letter from Dr. K—, of H—, requesting that the candidates might be examined, and one of them chosen for the Danish Missionary Society, but that Mr. Frey should not be examined, as they did not wish for him, on account of his having been a jew.

On the day of their examination, being left alone in the academy, my mind was much affected by the thought of my being excluded from

from the examination, and thought unfit or unworthy of the office. I humbled myself before God, and after having spent some time in prayer, I wrote the name of each candidate upon a piece of paper, and took one, to see, as it were, whom the Lord had chosen.* To my great surprise, I had taken my own name; but as I was expressly excluded, I did not know what to make of it: however, I comforted myself with these words, "what I do, ye know "not now; but ye shall know it hereafter:" nor was it a long time before this circumstance was quite plain; for though brother Schreibfogel was then chosen, and left the seminary some time before me, yet it was myself who *actually* entered upon the labours of a missionary before any of the others.

With the beginning of the year 1801, Mr. Jaenicke received several very encouraging letters and liberal donations from the society at Basle, from the Missionary Society in

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* Being at this time intimately acquainted with the Moravians, who make use of the lot, I followed their example.

London, and from private christians. On the 11th of June, 1801, Mr. Jaenicke informed us, that the London Missionary Society had written for three missionaries, to be assistants to Dr. Vander Kemp, in Africa. After a most solemn prayer to God, he *chose* brother Palm, Ulbricht, and myself. On the 11th of July, 1801, we left Berlin, and began our journey to England.

But before I conclude this chapter, I will take notice of one circumstance, at least, which occurred whilst at Berlin. One day, when taking my dinner as usual in the eating-house, I was much struck with the conversation of some persons at the table; their language and expressions, respecting our blessed Saviour, were so horrid and blasphemous, that I could hear it no longer, but addressed them in the following manner: "My friends, you profess to be "christians, but by your words, you mani- "fest that you are at present as great and "bitter enemies to Jesus Christ, as those who "crucified him. Had you charged my bro- "ther, or my friends, with half of that with

" which you have charged my God and " Saviour, I should certainly have summoned " you before a court of justice: and suppose " that you should not be able to prove what " you have asserted, what would be the con- " sequence? But, alas! there is no tribunal in " this metropolis, where I could defend the " character of my blessed Saviour: how- " ever, be it known to you, that there is a " day coming, when both you and I shall " stand before the Judge of the whole earth; " when the books will be opened, and your " present conversation will be read before an " innumerable company, with the addition, " that a person, then present, who was once " a jew, but had embraced the christian reli- " gion, reproved you for the dishonour cast " upon your Saviour." Here I was inter- rupted by a young man, Mr. Rockenstein, who said, " So, you have changed your " religion? I think that is the worst thing a " person can be guilty of. Every person " ought to keep the religion in which he was " brought up." " Before I answer your " question," said I, " or justify my conduct,

" permit

" permit me to ask—do you believe the " bible?" " I would," was his reply, " but " I cannot." " I should be glad to have some " private conversation with you." We paid for our dinner, and took a walk together. Upon enquiry, I found that Mr. Rockenstein was a native of *New Brandenburgh*, *Strelitz Mecklenburgh*, the place where I was received a member of the christian church, and where I finished my apprenticeship; on which account, I was considered as a native of that place, and usually called Brandenburgher. This circumstance united our affections, and rendered our conversation free and unreserved. Mr. R. told me, that he was led to doubt the truth of the bible, because there were several things in it which he could not reconcile with the perfections of God, and other things which he could not understand. I endeavoured to remove his doubts, and before we parted, he promised to call on me the next day. Early on the next morning, which was the Lord's day, he called on me, and we went both to hear Mr. Jaenicke, who, in the course of his sermon, pointed out the folly, guilt, and danger of those persons

who

who reject the bible, because it is above their comprehension. My friend Rockenstein concluded, from the discourse of Mr. Jaenicke, that I had told him our yesterday's conversation, for which he reproved me. Having assured him that I had not done so, but that Mr. Jaenicke was a man of much prayer to God, for the influence of the Holy Spirit, to be enabled to speak a word in season, Mr. R. seemed to be satisfied. On the same day, we went together to Rixsdorf, to hear a Moravian minister, where, to the great surprise of my friend, the minister, Johannes Bellwitz, preached on the divinity of our blessed Saviour; and, like Mr. Jaenicke, with holy zeal for the honour of Christ, and unfeigned love for the souls of men, he warned every one of his hearers not to reject any part of divine revelation, although it might exceed their comprehension. This sermon was greatly blessed to my friend Rockenstein, who afterwards attended regularly on the ministry of Mr. Jaenicke, walked according to the gospel of Christ, and gave full evidence of his being a christian, indeed and in truth. Since I have been

been in this country, I have received from him several edifying and satisfactory letters, which lead me to consider him as the first fruits of my weak and feeble endeavours.

Christian reader, let this circumstance, as well as the word spoken to me in the stage-coach, as mentioned in page 22, encourage you to embrace every opportunity to reprove and exhort sinners, and to recommend Jesus Christ and his glorious gospel; for "a word "spoken in season, how good it is."

CHAP. VI.

MY DESIGN IN COMING TO ENGLAND.

SATURDAY, July 11th, 1801, I left Berlin, in company with Messrs. Palm and Ulbricht, for the purpose of going to London, to the Missionary Society, and from thence to Africa, to join Dr. Vander Kemp in missionary labours. We arrived at Hamburgh on the Monday following, and called on Mr. Vander Smissen, who received us with chris-

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tian affection and ove. From Hamburgh we went to Hatzhausen, in Friesland, to the Rev. Mr. Stracke, where we met with a most cordial reception. At this place we remained six weeks, to learn the Dutch language. While staying with Mr. Stracke, we had the privilege of preaching in the surrounding villages, to most attentive congregations of from two to four hundred people. We had also an opportunity of becoming acquainted with several most excellent, pious, and zealous ministers of the gospel.

On the first of September the wind became favourable, and we received orders to embark for England. Three captains, friends to the cause of the Redeemer, offered each to take one of the missionaries *gratis*. Early on the next day we took an affectionate leave of our friends, and went each to his respective vessel, which lay at Emden. The separation from my two missionary brethren was not a small trial. The hope of seeing them again at London, afforded some relief; but my greatest comfort and support was derived from sweet

communion

communion with my blessed Saviour, " who " sticketh closer than a brother." The first day, when on board the ship, I was unwell, but keeping much on deck I soon recovered. The grandeur of the sea, which I had never seen before, the rising of the sun, the sight of an approaching ship, together with the kind treatment of the captain, made the voyage seem very short, and exceedingly pleasant.

On Tuesday, September 15th, we reached Gravesend. At the Alien office I was informed, that the brethren Palm and Ulbricht had just gone up to London, and that I must wait at least two days until I received a passport from London. I went to an inn, but, as I could not speak one word *of English*, I knew not what to do. Whilst walking up and down in the street, in great anxiety of mind, I met with a poor German soldier, who could speak both German and English; him I took with me to the inn to be my interpreter. In the afternoon I went to the Rev. W. Kent, and delivered a few lines, which the pilot

on

on board the ship gave me, to inform Mr. Kent who I was. Although I could not speak, yet it was very encouraging to meet with a christian friend, especially as Mr. Kent was exceedingly kind to me, and introduced me to several of his friends. In the evening I was much depressed in my mind, cast down, and full of fears; but I was enabled to pour out my heart before God in fervent prayer, and retired with some confidence and trust in Him who has said, "My grace shall be "sufficient for thee." About two o'clock in the morning I had a most remarkable dream, which I recorded in my day-book as soon as I rose, and which has since been literally fulfilled. The dream, *as it stands in my journal*, introduced by an observation, and a short prayer, is as follows:*

"*Observation.*—

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* I am quite aware of the observations to which I shall be exposed from a certain description of readers and writers, by the insertion of this dream, and I must acknowledge I have had some reluctance in doing so. Having, however, ample means of establishing its truth,

" *Observation.*—The design of my day-book
" is to enable me, after many days, to survey
" with gratitude and praise, all the ways in
" which the Lord has led me; especially to
" record, from day to day, as much as possi-
" ble, the imaginations of the thoughts of my
" heart, whether good or evil. I consider it,
" therefore, my duty to observe what passes
" in my soul when my body is asleep, as well
" as when awake; and though I would not
" believe every dream to be the immediate
" communication of God to the soul, yet it
" cannot be denied that there have been such
" dreams; and none can affirm that there shall
" be no such in our days. It is true, I know
" not whether the present dream shall come
" to pass; however, like Mary, I will ponder
" all these things in my heart, and preserve
" them in my journal.

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and being moreover anxious to imitate the sacred writers, by giving a full and faithful account of every circumstance relating to my public walk in life, and as the dream itself had a close connexion with my future destination, I have not felt myself at liberty to withhold it from the public.

" *Prayer.*—

" *Prayer.*—Blessed Jesus! thou hast said," ' Whoso shall offend one of these little ones, ' which believe in me, it were better for him ' that a mill-stone were hanged about his ' neck, and that he were drowned in the ' depth of the sea.' * " I beseech thee, O " Lord! let not this dream give offence to " any who may hereafter read it. If it be thy " will, let it be accomplished; but let me " never be self-willed, or obstinate, but may " I ever be able to discern the directions of " thy wise and holy providence, and cheer- " fully acquiesce in thy gracious will, " whether it be prosperous or adverse. Now, " Lord, unto thee I commit all my ways; do " thou with me, a poor sinner, as it seems " good in thy sight, for thy name's sake. " Amen.

" *Dream.*—I read in a paper, that the two " brethren, Palm and Ulbricht, as well as " myself, were to preach in London: that " the jews in particular were (in a most

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* Matthew xviii. 6.

" affectionate manner) invited to the discourse
" which I was to deliver. The appointed
" day approached; an immense crowd col-
" lected, and I was enabled to preach to them
" with great freedom, and to lift up my voice
" *like a trumpet.* I thought that the effect
" of this discourse was, that I was afterwards
" desired to stay in London, to preach both
" to jews and christians: to which I replied,
" that I could not possibly part with my dear
" brethren, Palm and Ulbricht, and let them
" go alone; but that if the directors would
" send for another missionary, to accompany
" those brethren, I would consent; and with
" which, the directors having complied, I
" resolved to remain in England."

As soon as I awoke, I prayed to God for wisdom and grace, to prepare me for his service, whether in London, among jews and christians, or in Africa, amongst the poor Hottentots. At five in the morning, I went to meditate in the fields, and found great comfort and encouragement in that gracious promise of our Saviour, " I am with you always,

" even

" even unto the end of the world." * Having received a passport, I went up to London. On my arrival at the counting-house of Joseph Hardcastle, Esq., the treasurer of the Missionary Society, I was directed to a house in Bishopsgate-street, where I was to lodge. Here I expected to meet my dear brethren, Palm and Ulbricht; but as they had gone on board their vessels, to spend the night with their captains, of which none in the house could inform me, on account of the language, I was greatly disappointed. The people observing the cause of my distress, took me into the room where the brethren's luggage was, the sight of which greatly revived my spirits. In this house I remained until I went to Gosport. Mr. and Mrs. Smith, the people of the house, behaved themselves exceedingly kind to us; they endeavoured, in every possible way, to make us comfortable; they also took great pains to help us forward in the knowledge of the English language. The method which I adopted to learn English, was

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* Matthew xxviii. 20.

to compare the English bible with the German. In the five months which I stayed in London, I read the gospel of St. John, in English, four times over, and compared every verse with the German bible, and sought for the meaning of every word in the dictionary, by which means I could very soon understand what was spoken, though I could not express myself fluently till some time after I had left London.

On the first sabbath of my being in London, I went to Rotherhithe, to hear the Rev. John Townsend. I was much pleased with the manner in which the worship was performed, but not being able to understand the minister, I went to the German church, at the Savoy, in the Strand, where at that time the Rev. Mr. Ringeltaube, now a missionary in India, under the patronage of the Missionary Society, preached. Soon after, the Rev. Charles Steinkopff was ordained in the same church, where I continued to hear him with great pleasure and edification. As I was not able to converse in English, and having a great desire to promote the salvation of my

dear

dear brethren of the house of Israel, I went frequently to their synagogues, and to those parts of the metropolis where they principally reside, to converse with them in Hebrew, German, or Dutch. Very often I returned to my abode weeping and lamenting over the deplorable condition of these my dear brethren and kinsmen according to the flesh. Sometimes I said to Mr. Smith, " Could I stay but one " year in London, I believe I should be able " to preach to the jews in English, so as to " make myself understood by them. And, " oh, how happy I should be to declare unto " them the word of salvation, if ever so much " exposed to their hatred and persecution." But although this was my constant wish, and earnest prayer to God, yet, for some time, I had no hopes of obtaining my desire, as we were daily in expectation of meeting with a ship to go to the Cape of Good Hope, as assistants to that venerable man of God, Dr. Vander Kemp. But how mysterious are the ways of the Lord! Five months elapsed without finding a single vessel to take us to our destined haven. Both my brethren, Palm

and

and Ulbricht, as well as myself, manifested impatience, and a readiness to murmur against the dispensations of Divine Providence; but blessed be the name of the Lord, "whose thoughts are not as our thoughts, "and whose ways are not as our ways," with gratitude and praise, I can now say, he has done all things well.

Mr. Ringeltaube having one day read in my journal the dream which I had at Gravesend, as mentioned above, and having been told that I wished to stay sometime in London, to preach to my brethren the jews, advised me to write a letter on the subject to Mr. Hardcastle, and promised that he would translate it into English. Accordingly I wrote to that purpose; in answer to which, I was desired to draw up an account of my life, and to state fully, in a letter to the directors my request, together with the motives which induced me to it.

In compliance with their wish, I wrote a short account of my narrative, (the substance

of

of which appeared in the Evangelical Magazine for January, 1806,) and sent a letter to the directors, which I wrote in the German language, and of which the following is a literal translation :—

Rom. ix. 1—3. " I say the truth " in Christ, I lie not, my conscience also " bearing me witness in the Holy Ghost, " that I have great heaviness and continual " sorrow in my heart. For I could wish that " myself were accursed from Christ for my " brethren, my kinsmen according to the " flesh.

" Beloved brethren in our Lord Jesus " Christ, these and similar words of the " apostle Paul, in which he manifested his " love to the jews, and his heartfelt sorrow " on account of their unbelief, have often " raised in me so great a desire to go as a " missionary amongst the jews, as to over- " balance all the dangers which such a mis- " sion might expose me to. Indeed, soon " after I was truly awakened, I felt an anx-

" ious

" ious wish, out of love to my dear Saviour,
" who gave himself for me unto the most
" painful and ignominious death, and out
" of love and compassion to the ignorant
" amongst christians, or amongst heathens,
" to preach the blessed gospel of Jesus
" Christ, that the Son of God has endured the
" greatest sufferings, even unto the death of
" the cross, for poor accursed helpless men:
" yet it is also true, that as often as I saw a
" jew, one of my own brethren and kinsmen
" according to the flesh, my whole heart was
" stirred up within me; and my prayer to
" God was, O that this poor lost sheep might
" find the right way to the good shepherd,
" who gave his life a ransom for our souls."
" Whenever I found an opportunity to speak
" to one of the descendants of Abraham, I
" told him that the promised Messiah was
" already come, not only as the son of David,
" but also as the Son of God; that he was
" made a curse for us when he suffered and
" died on the cross, to deliver us from the
" curse of the law, but that the same person
" rose again from the dead on the third day,

" according

" according to the scripture prophecy; that
" he ascended on high; and that in believ-
" ing this, I enjoyed happiness that could
" not be expressed. I also translated, at
" Berlin, into *German Hebrew* (i. e. German
" language in Hebrew letters) three of Mr.
" Cooper's sermons, preached to the jews in
" London, in expectation that the Baron Van
" Shirnding would cause them to be printed
" for the use of the jews. I also translated
" Luther's shorter catechism, and wrote seve-
" ral things, which I frequently read to some
" of my dear brethren, and often observed,
" that many of them resisted the truth merely
" out of fear of men. On the sabbath, I
" used to go to the synagogue, for the sake
" of having religious conversation with my
" dear brethren. Two or three hundred
" would stand round about me, to whom I
" spoke with the greatest boldness, respect-
" ing their unbelief and misery, and declared
" to them the suitable, free, and full sal-
" vation by Jesus Christ; and assured them
" of his wonderful love to poor sinners,
" yea, even to the chief of sinners. Some

" brought

" brought forward objections against christi-
" anity, but, through grace, I was enabled,
" from the writings of the Old Testament,
" to defend myself. Although I have not
" yet seen any fruit of those labours, yet I
" know and believe that the doctrine of
" the cross will produce its effects in due
" season.

" The *reasons*, therefore, my dearly-beloved
" brethren, why I believe that my blessed
" Saviour will count me worthy, if not here,
" yet somewhere else; and if not now, yet
" at some future time, to make known his
" blessed gospel to my brethren and sisters,
" are these :—

" *First*—The inexpressible and irresistible
" wish and desire which I feel to point out,
" through the grace and assistance of him
" whose strength is made perfect in our
" weakness, to the poor and wandering jews,
" the way to obtain eternal life.

" *Secondly*—It is well known, that a jew,
" who has embraced the christian religion, is

" generally

" generally looked upon by his own nation
" with the greatest contempt and reproach,
" yea, even persecuted, as much as lies
" in their power; yet, to my great surprise,
" I have been received by many jews, in
" Berlin, with friendship and respect.
" Twice I had religious conversation with
" the presiding Rabbi himself;* and here,
" in London, I have dined with some, at
" whose table I have not been ashamed nor
" afraid to confess Jesus, of Nazareth, to
" be the true Messiah; and not a few have
" already visited me at my apartments, for
" the sake of having religious conversation.

" *Thirdly*—I have observed, that my bre-
" thren will rather listen to what I say, than
" to what they hear advanced by a christian;
" and that they would open, with freedom
" and confidence, their mind to me, which
" they would never do to one who was born
" a christian.

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* See page 16.

" The last reason which I assign for my " wish is—

" *Fourthly*—That I humbly hope I am " acquainted with their peculiar dispositions " and conduct; that I know their religious " sentiments; and that I shall be enabled, " through the grace of my blessed Saviour, to " become all things to all men, that I may " by all means save some, especially of those " of mine own nation, whom I love with love " unfeigned and inexpressible.

" It is, therefore, my dearly beloved bre- " thren, my humble wish to remain, if but one " year, in London, to try, if possible, to save " if but one soul from the power of Satan, and " lead them to the good shepherd who gave " his life for the sheep, &c. But Jesus is my " Lord and Saviour, who has bought me on " the cross with his precious blood; to him I " give myself again in body and soul to be " directed in this important object. He " who is infinite in wisdom, knows best what " is good for me a poor worm. He is per-

" fectly

" fectly acquainted with the hearts of men,
" and turns them as he does the rivers of
" water. The desires and motives of my
" heart are better known to him than to
" myself; and he will no doubt lead and rule,
" according to his holy will, the hearts of
" my dearly beloved brethren and directors.

" I am,
" Your willing servant,
" *London*, " C. F. Frey."
" *Nov.* 24, 1801."

After I had sent this letter to the directors, I attended several of their meetings, to answer various questions relative to a mission amongst the jews; and on the 21st of December, I received the important intelligence, that " the " directors had resolved that I should stay, at " least one year, in England." The workings produced in my mind, on the receipt of this message, were very opposite, and continued so for several weeks. The idea of preaching the word of salvation to my dear brethren, and the hope of rescuing some from ever-

lasting destruction, filled my heart with unspeakable joy and pleasure; but a consciousness of my utter unfitness for so great and arduous an undertaking, overwhelmed my mind with inexpressible sorrow and grief, and would have led me to despair, had it not been for that gracious promise, "as thy day is, so "shall thy strength be." The following passages of scripture likewise greatly encouraged my heart, 2 Chron. xxxiv. 3. "In "the eighth year of his reign (*i. e.* Josiah), "while he was yet young, he began to seek "after the God of David, his father: and in "the twelfth year he began to purge Judah "and Jerusalem from the high places, and "the groves, and the carved images, and the "molten images."—2 Cor. v. 7. "We "walk by faith, and not by sight." The change respecting myself, affected likewise the brethren Palm and Ulbricht; instead of going directly to the Cape, they were both sent to Rotterdam, where they stayed for some time; and afterwards several brethren, from the Missionary Seminary at Berlin, joined them.

Thus

Thus I have shewed the circumstances which led to a change in the design of my coming to this country, and the fulfilment of a great part of the dream which I had at Gravesend.

The reader will, no doubt, now expect to hear how I entered upon this new and most important part of my life, and what success has followed my labours amongst the jews; but I must beg the reader's patience, and call his attention to the gracious dealings of God with me for the space of three years and a half, viz. from the time it was resolved that I should stay in England, to the time of my actually entering upon the field of labour. As I knew nothing of the English language, and as preaching to the jews requires some particular preparatory studies, the directors resolved that I should go to Gosport, to their Missionary Seminary. Accordingly, on the 28th of February, 1802, I left London, and went to Gosport. For ever blessed be the Lord, who in his wise providence sent me to that place, to be under the tuition of a man

like the Rev. David Bogue. Would to God I had words to express the high esteem which I feel for this my dear tutor, and the great obligations under which I am to him for the inestimable benefits which I derived, and do daily receive, from his most excellent lectures on various subjects; from his wise, prudent, and most judicious advice; and from his exemplary conduct, both as a christian, and as a minister.

The first thing I had to attend to in the seminary, was the knowledge of the English language. I had also to learn the Latin and Greek languages. By the desire of my tutor, I gave the students instruction in Hebrew; but the extreme difficulty of obtaining a suitable Hebrew grammar, led me to compose a new one, which I have since revised and enlarged, and which would have been printed before now, had it not been thought necessary first to publish this narrative.*

A few

* The price of this Grammar will be eight shillings to subscribers, to be paid on delivery of the work. More than three hundred subscribers have already been obtained.

A few weeks after I had been at Gosport, I engaged for the first time in prayer, in the seminary, in the English language. Towards the close of March, I was invited by the Rev. Mr. Cox, of Fareham, to spend the first sabbath in April, at his house, and to partake of the Lord's supper at his place of worship. I accepted of his invitation. On the preceding Lord's day, I had a peculiar desire to prepare a few words in English, and to deliver them on the next sabbath, before the minister to whom I was to pay a visit. I chose the 5th verse in the 17th chapter of the gospel by St. Matthew: "While he yet "spake, behold, a bright cloud over-sha- "dowed them: and, behold! a voice out of "the cloud, which said, this is my beloved "Son, in whom I am well pleased; hear ye "him." On these words I wrote a few thoughts in the German language, and translated them, by the help of a dictionary, into English. According to my promise, I went

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tained. The names of subscribers are received by the author, N°. 31, *Mount Street, Whitechapel Road;* and by all the booksellers in the United Kingdom.

to

to Fareham, to the minister; and early on the Lord's day, a number of people having met together in the vestry, I engaged in prayer, and then *read* what I had written on the above-mentioned passage of scripture. Never in my life have I witnessed a scene like that morning; tears, like streams of water, flowed from every eye, and the people blessed and praised God for what they saw with their eyes, heard with their ears, and felt in their hearts. I have since been informed, that the Lord was pleased to bless those few imperfect sentences in broken English, to two persons, especially to one who disbelieved the divinity of our blessed Saviour. This circumstance I considered then as a proof, that it was the will of God that I should stay in England; and I looked upon those two, who received the word with profit, as my first fruits, on British ground, of a plentiful harvest.

In the same month, I went to an association at Christ-church, where, for the first time, I ascended an English pulpit to engage in prayer; and in the following May, I went up to London,

don, to the Missionary meeting, when the Rev. Rowland Hill introduced me into his pulpit for the like purpose. The feelings of my mind at the sight of such an immense congregation, and on account of my imperfect knowledge of the language, cannot be described. O that I could sufficiently praise the Lord for his wonderful goodness and mercy to me a poor sinner.

Whilst I was at Gosport, I made it a common practice, on a Saturday, to go over to Portsea, where many jews live, to have religious conversation with them. One time I was met by a jew constable, who asked me for my license, as a foreigner; I replied that I had a license at Gosport, but had not thought it necessary to take it with me whenever I crossed the water, as it was well known, to several christians at Portsea, that I belonged to the Missionary Seminary, under the care of the Rev. D. Bogue. However, he would not be satisfied with this, but took me to the mayor's house, who not being at home, I was led by the constable directly to Portsmouth gaol.

Being

Being late in the evening, I was put into a room, where two other prisoners were. Before I laid myself to rest, having told the prisoners the cause of my imprisonment, I prayed to God, and was enabled to pray particularly, in a most affectionate manner, for my brother jew, who had imprisoned me. This was the first time I had ever slept in a prison; but I can assure the reader, that I never enjoyed a more comfortable, sweet, and refreshing sleep, than I had that night; for I had not only the testimony of my conscience, to be void of offence towards God and towards men, but I could not help thinking that I suffered, in a great measure, on account of my religious profession. In the morning, when the prisoners met in the yard, as usual, they said one to another, "There is a wonderful man "come amongst us: we curse our enemies, "but he prays for them; nay, he even prayed "last night for Mr. ——, who brought him "into the gaol." When I came into the yard, a poor old woman invited me to breakfast with her. As I had neither gold nor silver with me, I accepted thankfully of her kind

offer.

offer. After breakfast, I said to some of the prisoners, " I am sorry that we are deprived " (being sabbath day) of the privilege of " going to a place of worship; if you have " no objection, we will sing a hymn, and " read a chapter in the bible." Having obtained their consent, I took Dr. Watts's psalms and hymns, and on opening the book, the following hymn was the first that presented itself :—

" My God, my life, my love,
" To thee, to thee I call;
" I cannot live if thou remove,
" For thou art all in all.

" Thy shining grace can cheer
" This *dungeon* where I dwell;
" 'Tis *paradise* if thou art here,
" If thou depart, 'tis *hell*."

B. II. Hymn 93.

Having, like Paul and Silas, sung praises to God, I also engaged in prayer; after that I read the 26th and 27th chapters in the gospel of St. Matthew, made a few observations on the sufferings of our blessed Saviour,

and

and on the conduct of the jews; where I took occasion to inform them, that I had been a jew myself, but had embraced the christian religion, on which account I was hated by my brethren the jews, and which was, perhaps, the real cause of my imprisonment. But to shew that Christ did not only die for our offences, but also rose again for our justification, I read also the 28th chapter of the same gospel, and concluded with a short prayer. Whilst thus engaged, the jew constable came to the gaol, and desired the jailer to call me into the house, as he wished to put some questions to me, with a design to lay my case before the mayor. The jailer, though at that time no friend to religion, refused, saying, "I dare not inter- "rupt him, for he is preaching to the people." Two jews, who knew that I frequented the house of Mr. Brooks, went to him, on the same evening that I was brought to gaol, and informed him of my imprisonment. Mr. B. immediately sent word to Mr. Bogue, and, before one o'clock on the Lord's day, I was liberated. Several of the poor prisoners wept, and desired me to stay with them that afternoon, that they might hear more of Jesus Christ.

Christ. I promised that I would pay them a visit. Not long after, when I performed this promise, I obtained liberty to preach to the prisoners every Lord's day, which I did for two years after; but when I had sufficient knowledge of the language to preach in regular congregations, the gaol was supplied by one of the students, and continues to be so to the present day. I have reason to believe, that the word has been blessed to the jailer himself; nor will it be in vain amongst the prisoners. The same person who put me into the gaol, ever afterward treated me with the greatest respect, and frequently heard me preach. Thus, "the Lord maketh the wrath of "men to praise him, and the remainder "thereof he does restrain."

In May, 1802, I went again to London, to the missionary meeting; and on the sabbath after, I preached my first sermon to the jews, at Zion chapel, from Gen. xiii. 8.—"And "Abram said unto Lot, let there be no strife, "I pray thee, between thee and me; and "between my herdmen and thy herdmen;

" for we are brethren." The place, though immensely large, yet was exceedingly crowded, and a great number of my dear brethren the jews attended: the Lord graciously assisted me, both in body and mind, to speak to so large a congregation, with great freedom and affection. This I consider as the complete fulfilment of the dream which I had at Gravesend. In the same month I returned again to Gosport, and remained there till May, 1805; when, by the desire of the directors of the Missionary Society, I left their seminary to begin my regular labours amongst my dear brethren in London.

CHAP. VII.

LABOURS UNDER THE PATRONAGE OF THE MISSIONARY SOCIETY.

THE first sermon which I preached, when I came to reside in London, was at the Tabernacle, on the Saturday evening after the missionary

sionary meeting. As there was no stated place of worship provided for me, I preached for different ministers, both on the week days and on the sabbath. Several jews attended whenever and wherever I preached in London, or its vicinity. Almost every day I had one or more jews calling on me, but scarcely ever one who would enter upon religious conversation *argumentatively* or *experimentally*. I was introduced to two jewesses, who had embraced the christian religion. The one a member of Dr. Jenkins's church, Walworth, and the other was convinced under the ministry of the Rev. Mr. Wilkinson, of the Haberdashers' Alms-houses; but which last has since become a member of the same church, at Walworth. With these two jewesses, together with three christians, I began a prayer meeting, at my own apartments, on the 8th of June, 1805, and continued the same every Friday evening. Our number soon increased, so that the place was not large enough; yet we continued to meet for a whole year, and then removed the prayer-meeting to Zion chapel. At this meeting we

had frequently a few jews attending. The prayers then offered up, may yet bring down gracious answers. With pleasure I do still recollect the happy and profitable hours we spent together in prayer and praise. " O, " how good and pleasant it is for brethren to " dwell together in unity." Frequently we experienced, that " where two or three are " met together in the name of Jesus, there " he is in the midst of them, and that to " bless them."

At a meeting of the directors, June 17th, 1805, it was resolved that I should preach a weekly lecture to the jews. This lecture I commenced on Saturday evening, July 6th, 1805, at the Rev. Mr. Ball's chapel, Jewry Street, Aldgate, and continued there for twelve months, when it was removed to Zion chapel; but, after a year, it was preached again at the former chapel. My preaching to the jews, however, was frequently interrupted by my being sent to different parts of the kingdom, to preach and collect for the Missionary Society, perhaps

haps no less than three months out of twelve. At first, a great number of jews attended on these lectures, but they were soon prohibited in the synagogue, threatened, watched, and actually punished; which was, no doubt, one great cause of their absenting themselves: however, there were always some who attended with apparent seriousness. The lectures preached from the beginning of the institution, till the month of November, in the same year, were remarkably blest. Three of my dear people, who regularly attended those lectures, were publicly baptized, in September, 1806, two in Zion chapel, and one at Hoxton chapel, a short account of which appeared in the Evangelical Magazine, for October, 1806. The latter of these is now my dear partner in life, as well as my sister according to the flesh, and my child in the gospel. Blessed be the Lord God of Israel, who has thus united us in "a threefold cord, "which cannot easily be broken." There were also three other jews who attended at the same time, and have continued to do so with their families to the present day, and give full evi-

dence of their conversion to God; nor have these lectures been without a blessing to christians. I could mention several persons, who bless God that they ever attended that place of worship, although their motive, originally, was merely curiosity. But I must forbear pursuing this subject, lest it should become fuel to the natural pride of my own heart. However, to the glory and praise of free, sovereign, and all-sufficient grace, I must not pass over the following pleasing and singular circumstance:—A most respectable person of the society of friends, who for many years refused to accompany his wife to any place of worship, except to those of his own community, whose business then brought him to London, was one day prevailed upon, by one of his own denomination, to go and hear *the Jew* preach to his brethren; when the word of the Lord, though spoken by a weak and feeble instrument, came home with power to his heart, and accomplished the design for which He sent it. He afterwards attended the lectures regularly, and at different places of worship on the Lord's day. At his return to

his

his family, in the north of England, he carried with him the blessed effects of the glorious Gospel of the Son of God. Since that time, which is now four years, this gentleman has laid himself out to promote the glory of the Redeemer in the welfare of Zion; and has lately been chosen one of the directors of the Missionary Society.

I now return to mention how the mission went on among my dear brethren. It has already been observed, that the number of jews who attended the lectures decreased, yet some continued. Several of these applied to the Missionary Society for protection and support. Here great difficulties arose, which appeared insurmountable. To find employment for jews amongst christians, seemed impossible: to support them in idleness would be most injurious, as it would be a sure means of making hypocrites, instead of industrious and honest men; yet, to suffer them to starve, would be indeed cruel. Humanity, therefore, directed to give them a trifle, from time to time, in the hope of soon finding them

employment. Every application of the jews produced opposite sensations in my mind: whilst, on the one hand, I rejoiced whenever one of my dear brethren called on me; on the other hand, my heart was overwhelmed with grief, on account of the above-mentioned difficulties. Having stated these circumstances to a friend of mine, who was not in connexion with the Missionary Society, he, together with some others, proposed, that if the directors would devote a sum of money, to the amount of one thousand pounds, some kind of a work-house, or small manufactory, might be established, where many jews, of both sexes, and different ages, might be employed. Accordingly I mentioned this plan at a meeting of the directors, but it was thought proper not to adopt it. The original plan was pursued for some months longer, but difficulties increased and multiplied. Difference of opinion arose among the directors. Some objected (I am fully confident, from the best of motives) against supporting jews from the funds of the society; whilst others objected against spending so much precious time,

time, almost at every meeting, in behalf of the mission to the jews, without making scarcely any progress, and whilst much business relative to the heathen must be neglected. To remove these objections, a committee was appointed, called the *Jewish Committee*, to manage the affairs of the Jewish Mission, and report their proceedings to the board of directors; and a resolution was passed, the substance of which, as far as I can recollect, was as follows:—"That no jews "should be relieved from the funds of the "society, except those who lost their bread "by embracing christianity, or gave proof "of the sincerity of their profession." But these remedies were very soon found inadequate to the disease. The very nature of the thing made it impossible to find out, whether the assertion of one, who said, that on account of his attending my ministry, he had lost his situation among the jews, was true or not. That a jew, who is found to be favourable to christianity, would be dismissed by his jewish employer, or lose his bread among his brethren, on that account, is too notorious

to

to need any proof; and whoever is acquainted with the principles of the Talmudists,* will not be surprised to find that a jew

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* What a jew is permitted, by the traditions, nay, even commanded, to do to a jew who embraces christianity, (if it be no חילול השם, *i. e.* if it be done in secret, so as not to bring reproach upon God, or the jewish religion,) may be learned, in some measure, from the following quotations: —

First, they are commanded to change the name of such a person into a reproachful meaning.

Sepher Chasidim, Numb. 191.

" A jew who changes or turns	יהודי שהמיר והלך
" (*i. e.* his religion), and goes to	לעבוד עבודת אלילים
" serve idols, we give him a	מכנין לו שם שנ'
" reproachful name, as it is said,	כמוהם יהיו עושיהם:
" (Psa. cxv. 8.) they that make	כמוהם יש לכנות לו
" them, (*i. e.* the idols,) are like	כגון אם שמו אברהם
" unto them. ' Like unto them,'	נקרא אפרם וכן כיוצא
" *i. e.* as we change the name of	בזה:
" the idols, so we do to them.	
" P. e. when his name is	
" ' Abraham,' *i. e.* an exalted	
" father of many nations, we	
" call him Aphram, *i. e.* ' Dust,'	
" or in such like manner."	

Secondly, המשומד

jew should assign any other reason for his conduct, in dismissing one of his brethren for

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Secondly, they call him by new names, such as משומד Meshummad. See page 6.

Beer Haggola, fol. 44, col. 2.

" A Meshummad is one who	המשומד הוא שעזב
" has forsaken his God, and	את אלוה ,שלו ועובד
" serves strange gods; and the	אלהי נכר ולשן
" name Meshummad is given to	משומד בא על מי
" such a person who first served	שהיה תחלה עובד
" the blessed God, but after-	הש"י ואחר כך נשתמד
" wards was destroyed; and this	וזה לשון משומד
" is the meaning of the word	שהיה מתחלה בנוי
" Meshummad, ' one who was	ואחר כך נשתמד
" built up,' (*i. e.* in serving the	לעבודת אלילים
" true God,) ' but afterwards was	
" destroyed,' (or baptized, as the	
" word is frequently made use	
" of, *Sepher Nizzachon*, Numb.	
" 218.) ' to serve idols.' "	

The next name by which such a person is called, is מין Min, or Heretic.

Rabbi Lipmann's, page 7, Numb. 4.

" Here mistake the *Minim*,	כאן טעו המינים לומר
" who understand by ' the	בראשית זהו הש"
" begin-	הנקרא

embracing christianity, rather than avow the true one; nor could the story of the person him-

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" beginning,' the blessed God, הנקרא ראשון והוא
" who is called ' beginning,' or ברא אלהים ומפרשים
" ' first,' and that the same הדבר על ישו הנוצרי:
" God has created, which they
" explain of Jesus the Nazarite."

Avoda Sara, fol. 26, col. 2, in Tosephath.

" Who is a *Min* ? He who is איזהו מין העובד ע"ז
" an idolater. Hence we learn, משמע דישראל
" that he who is a Meshummad, משומד לע"ז נקרא
" or baptized to idolatry, is מין
" called a *Min*, or heretic."

Such a person is also called אפיקורוס or Epicure.

M. B. Maim. in Bavo Mose, page 169. and in *Yad chasaka*, part 4. *Treat. Mamrim*, cap. 3. v. 1. fol. 269.

" He who does not acknow- מי שאינו מודה בתורה
" ledge the *oral law*, is not an שבעל פה אינו זקן
" old rebel, of whom mention is ממרה האמור בתורה
" made in the law, but he is אלא הרי בכלל
" included among the Epicures." האפיקורוסין:

Another

himself be credited till his conduct among christians had proved the sincerity of his pro-

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Another name by which a converted jew is called, is כופר an Atheist, one who denies the being of a God.

Sepher Nizzachon, Numb. 76, page 46.

חמשה מיני כופרים הן
הא' כופר בתורה אפ'
תיבה אחת: השני
הכופר בפירושה והיא
התורה שבעל פה
כמו צדוק ובייתוס:
השלישי כמו הביתיים
והישמעאלים: הרביעי
הכופר בתחיית
המתים: החמשי
הכופר בביאת הגואל:

"There are five sorts of "*cophrim*, or deniers; the first "class are those who deny the "law, even one word of it. "The second are those who deny "the explanation of the law, "which is the oral law, as "*Zadock* and *Bayethos* did. The "third are those who are like "the christians and Turks. The "fourth are those who deny the "resurrection of the dead. The "fifth are those who deny the "coming of the Goel, or "Redeemer."

There are other names by which a converted jew is called, such as מומרים, מלשינים, &c. &c. which I pass by, and proceed to shew how they may treat his *person*.

profession. But here again arose the difficulty, " by what means the poor individual " should

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Abarbanel in Rosh amuna, fol. 5, col. 1.

" If any man does not believe " all these articles (*i. e.* the " thirteen articles of the jewish " creed) in a right manner, he is " already excluded from the " sum, (*i. e.* Israel,) such a " person denies the foundation, " and is called a *Min*, and an " *Epicure*, and a cutter-off of the " plants; (for the meaning of " this expression, see R. Bechai, " on Bereshith, fol. ג, col. 1, 2.) " and it is our duty, to *hate*, " *despise*, and *destroy* him; for " of him it is said (Psm. cxxxix. " 21.) shall not I hate them, O " Lord, that hate thee?"

אם לא יאמין האדם
אלה העקרים כלם
כראוי כבר יצא מן
הכלל וכבר בעקר
ונקרא מין ואפיקורוס
וקוצץ בנטיעות וחייב
אדם לשנאתו ולמאוס
בו ולאבדו ועליו נא'
הלא משנאיך ה'
אשנא:

R. M. B. Maim. Yad chasaka, Pat. 4. N. 10. fol. 49. col. 2. in *Hilchoth Rozaiach.*

" It is commanded to *slay* " those of Israel who deny the " law and the prophets; if the " power is in our hand, then " they

שכופרים בתורה
ובנבואה מישראל
מצוה להרגן אם יש
בידנו כח להרגן בסייף
בפרהסיא

" should be supported until his character was " established?" No christian would employ such a person till he knew that he was trustworthy. A house of refuge and industry was not yet found, and the resolution of the directors, just referred to, had made no provision for such a person till he had been found a just object of the patronage of the Missionary Society. But what shall the poor petitioner do in the mean time? Shall he go back to his former connexion? Alas! some have done so: but adored and praised be the Lord, who has enabled some to endure hardships, and to

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" they are to be killed publicly " by the sword; if not, then we " must seek, by craft or deceit, " to accomplish their death."

בפרהסיא הורג: ואם לאו יבא עלידן בעלילות עד שיסבב הריגתן וגומר:

Christian reader, I might have filled more pages with quotations of this nature; but these, I hope, will be sufficient to convince you of the difficulties and dangers any jew who attends on the preaching of the gospel is exposed to; and to incline your heart, instead of reviewing his conduct with suspicion, to afford him all the assistance and encouragement in your power.

persevere to the present day. But how have they been supported? Why, to tell the *whole* truth, the directors themselves, out of humanity, and sincere wishes to promote the object they had in view, and rather than break the resolution, and thereby give offence to those who considered the society's funds too sacred to be violated, put their hands into their own pockets, to keep those unhappy objects from starving, who had no other source to supply their absolute wants. In many cases I assisted several of my poor brethren, without burdening the Missionary Society; for which purpose I had received some small donations from a few individuals in the country.

However, it was often absolutely necessary to dispense with that resolution till the time that employment should be found: but, to the best of my recollection, I can remember only two instances in which the society has been relieved from supporting their pensioners, by getting employment for them amongst christians. The appointment of a sub-committee, though a good and wise plan, was almost as insufficient a remedy as the fore-mentioned resolution.

resolution. Notwithstanding their frequent meetings, wise consultations, and earnest desires, to promote the objects of the mission, their hopes have been frequently disappointed, their hands weakened, and their hearts discouraged; for whenever a new plan was laid before the board of directors, or the periodical report was read, the old question was renewed—"Whether any of the society's "funds could be applied in a temporal relief "of jews, to encourage them in attend-"ing on the means of grace; or parents "to send their children to the school?" The frequent discussion of this principle, and the different opinions that prevailed on the subject, led to a resolution, that Mr. Alers, one of the directors, should be requested to draw up a plan to remove these different objections and difficulties. Accordingly a most judicious plan was laid before the directors, by that gentleman, about three years ago; the substance of which, as much as I can recollect, was, "That a number of the directors should "be chosen to carry on the Jewish Mission, "as a distinct branch of the Missionary

" Society. That these directors should be " at liberty to unite with them a certain " number of persons of different denomina- " tions. That a certain sum per annum, " out of the missionaries' funds, should be " allowed by the directors; and that the pub- " lic should be asked for donations, subscrip- " tions, and collections, to increase the new " fund. That one of the sermons of the " annual meeting should be preached in " behalf of the jews, &c. &c." This plan, as it might have been expected, met with the approbation of several of the directors; but as this approbation was not general, the plan was laid aside, and a whole year elapsed before any other was proposed.

Before I proceed any further, I must however state, that in January, 1807, a *Free-school* was established, under the patronage of the Missionary Society. At the opening of this school, or within a few months after, twelve or thirteen children were received. This charitable institution greatly alarmed the heads of the jewish people, and led the Rev. Dr. Hirschel, the presiding rabbi, to preach against

against it in the synagogue, and to warn jews against it, by sending circular letters throughout the kingdom. That the reader may have an opportunity of comparing the conduct of the present jews, with the foregoing quotations from the traditions, I take leave to insert the following *abstract*:—

Abstract of the second exhortation delivered by the Rev. Solomon Hirschel, at the great Synagogue, Duke's Place, on Saturday, January 10th, A.M. 5567. After a discourse on Jeremiah xi. 18, 19.—"Blessed be the Lord "our God, and the God of our forefathers, "one, sole, and indivisible, from eternity to "eternity! who has not withheld his grace "from us since we have been his chosen "people, and who has not suffered any thing "to escape our vigilance over the conserva-"tion of our holy religion. As I have had "occasion to exercise, on the last holy sab-"bath, to forewarn every one of our nation, "not to send any of their children to the "newly-established Free-school, instituted "by a society of persons who are not of our

"religion,

" religion, until we had, by a proper inves-
" tigation, determined if it be completely
" free from any possible harm to the welfare
" of our religion, as hath also been fully
" stated in a printed abstract, published for
" that purpose, and which, I am happy to
" understand, has had a proper and good
" effect. Now having since been fully con-
" vinced, through the means of a printed
" sermon and address, published by the di-
" rectors of the Missionary Society, viz. that
" the whole purpose of this seeming kind
" exertion is but an inviting snare, a decoy-
" ing experiment, to undermine the props of
" our religion; and the sole intent of this
" institution is, at bottom, only to entice
" innocent jewish children, during their
" early and unsuspecting years, from the
" observance of the law of Moses, and to
" eradicate the religion of their fathers and
" forefathers—on this account, I feel myself
" necessitated to caution the congregation in
" general, that no one do send, or allow to
" be sent, any child, whether male or female,
" to this or any such school established by

" strangers

" strangers to our religion, nor likewise to
" any sunday school of that nature.

" All such persons, therefore, who shall
" act contrary to this prohibition, whether
" male or female, will be considered as if
" they had themselves forsaken their religion,
" and been baptized; and shall lose all title
" to the name of jews, and forfeit all claims
" on the congregation, both in life and death.
" Every one, who feareth God, is hereby
" reminded of his duty to warn every one who
" may be ignorant of these circumstances,
" and acquaint him thereof, that he may
" escape the snare laid to entangle him.
" Thus may we hope to see the days when
" the name of the only God will be hallowed,
" and the Lord will be one, and his name
" one."

This opposition of the jews, alas! had its desired effect. For two full years after the opening of the Free-school, notwithstanding the pious and zealous exertions of a most respectable committee of ladies, not one child was added to the original number.

The

The state of my mind, under these discouraging circumstances, may be better conceived than described. However, an anxious desire to promote the welfare of my dear brethren, and the hope that some alteration would soon be made in the plan of carrying on the Mission to the Jews, enabled me to persevere in the work in which I had engaged.

On the 13th of August, 1807, a resolution was passed by the Jewish Committee, "That "I should be at liberty to unite with me some "gentlemen, to have conversation with those "jews who made application, to enquire into "their character, to find employment for "them, and to report their proceedings from "time to time to the Jewish Committee."

According to this resolution, I endeavoured to get a few pious christians to unite with me; and we met at my house, for the first time, on the 2nd of September, 1807. The gentlemen belonging to this committee, were Messrs. Herne, Kemp, Langton, Neale, Reed, and Walker, together with Mr. Newth, the master

master of the free-school, and myself. This was nominated an *Auxiliary Committee*, and which I considered of great importance, and expected that the mission would be much benefited by the humble and zealous exertions of those who composed it. But alas! its existence was but of short duration; for at each meeting we became more and more convinced of the necessity of some change in the plan of carrying on the Jewish Mission.

In the beginning of September, I received a letter from a minister in the country, in which he says:—

"My dear brother,

"I beg to remind you of the case of Mr. "S., whom you saw when here, and to whom "you spoke about getting his children into "the school established for the children of "the jews," &c. &c.

I wrote immediately to know particulars about Mr. S.; and to ask whether he was willing to place his children wholly under the patronage of the Missionary Society.

To

To this I received the following answer:—

" My dear Sir,

" I have just had an interview with Mr. S., " and therefore can now inform you of the " result of it. With respect to his cir- " cumstances, he has a wife and six chil- " dren, (all small,) and his wife frequently " unwell. He is very poor indeed, and finds " it difficult to procure for his family the " bare necessaries of life. His eldest " daughter is a cripple, and never likely to " do any thing towards getting a livelihood. " I hardly know a more necessitous family " than Mr. S.'s. He has two boys, whom he " would be very glad to place under the " care of the Missionary Society; and he is " willing to comply with your proposal. " His wife was not a jewess, but educated in- " the profession of the christian religion; and " his children have been all publicly bap- " tized at the parish church. He cannot " write, nor even read English. As he is ab- " solutely incapable of supporting his chil- " dre nfrom home, I heartily wish there were

" an

" an institution for boarding and educating
" such children gratis. Doubtless this would
" be of essential service to their best in-
" terests. I think that Charity might exert
" herself to great advantage here. No doubt
" there are many jews in England, in similar
" situations with that of Mr. S.; and it is
" likely that the prejudices of some of them
" would yield to such inducement. Their
" difficulties in the way of embracing chris-
" tianity are many and great. But still,
" instead of discouraging, ought to excite us
" to every measure which may have the least
" tendency to remove these difficulties. If
" such an institution should succeed in draw-
" ing together many jewish children to re-
" ceive instruction, a most important object
" would be obtained: if but few should be
" collected thereby, the expence would be
" proportionably less; and that some would
" be sent by their parents, I have Mr. S.'s
" promise and wish, as a proof," &c. &c.

These letters I read, first to the Auxiliary Committee, and then laid them before the

Jewish Committee, but no decisive answer was given on the subject till some months after, which I shall insert in its proper place.

On the 7th of October, it was resolved, by the Auxiliary Committee, "That several of "its members should deliver their judgment "at the next meeting, on the following three "questions, for the purpose of submitting a "plan to the Jewish Committee.

"*First*—The practicability of establish-"ing a boarding-school for the jewish "children, including a school of industry.

"*Secondly*—"The best means of pro-"viding employment for the destitute, if "a manufactory of any sort could be "established.

"*Thirdly*—The expediency of procuring "a place of worship for Mr. Frey, in order "to raise a church."

On the 14th of October, three papers were read, relative to the preceding resolutions, which

which I take leave to insert, that the reader may see the opinions of different persons on the subject, respecting the best method of carrying on a mission amongst the jews.

MR. NEALE'S PLAN.

" With respect to the first subject of con-
" sideration, the committee beg leave to
" suggest, the inadequacy of the present plan
" to the accomplishment of the object pro-
" posed. It is evidently not intended for the
" rich, nor can it be supposed that they
" would avail themselves of it, when they
" have in their own hands the means of edu-
" cating their children in a way so much
" more agreeable to their views. It is to the
" children of the poor, then, that our atten-
" tion must be directed, as the appropriate
" objects of this institution: but here insu-
" perable obstacles present themselves. The
" jewish poor have no sense of the import-
" ance of religious instruction, and very
" little idea of the value of instruction at all.
" They have, besides, the opportunity of

" finding employment for their children
" while yet young, and can ill afford to spare
" those earnings, every portion of which is
" so greatly needed for the maintenance of
" their families. They would, moreover,
" by this step, not only deprive themselves
" of present benefit, but also of the prospect
" of future advantage, by incurring the dis-
" pleasure of their richer brethren, to whom
" they must look for relief in time of distress.
" To these obstacles may be added, that
" which is common to all day-schools, the
" distance at which many reside from the
" place of instruction.

" All these difficulties may be obviated
" by the establishment of a jewish boarding-
" school, which, besides other advantages,
" would, by detaching children from their
" former connexions, prevent that danger
" to which most of them would otherwise be
" exposed, of having the principles incul-
" cated at school effectually counteracted by
" the conversation and example of their
" parents and others at home. The loss of

" their

" their earnings would here be more than
" compensated by their board, &c.: and if
" to the school of instruction was added a
" school of industry, where each might learn
" a trade, whereby to support himself with
" comfort and credit when he went out into
" the world, it would furnish parents with a
" powerful motive for placing their children
" in such a situation. The indifference
" which they universally manifest to all reli-
" gious principles, would rather operate in
" favour of an institution of this sort, by less-
" ening the objection they might otherwise
" feel to have their children educated in the
" principles of the christian religion. Enough
" has been said, we presume, to shew the
" desirableness of such an institution; its
" practicability alone remains to be consi-
" dered; and here we hope that the difficulty
" will not be found so great in reality as in
" appearance. It may be best to begin on a
" small scale, and afterwards enlarge as cir-
" cumstances shall render it necessary.
" The Philanthropic Society, which affords a
" very good model for this, though now

" conducted on such an extensive plan, was
" at first begun with only one or two
" children. With respect to funds, there
" can be no doubt but that, as the sphere of
" usefulness enlarges, the liberality of the
" public will, as hitherto, keep pace with it.

" The best means of providing for the
" destitute, which was the next subject
" proposed, seems closely connected with the
" former; for if a school of industry were
" established, where trades were taught,
" grown persons might be instructed in them
" as well as children. The produce of their
" labour would lessen the expence of their
" maintenance, till they were able to
" provide for themselves. Could this be
" established, it would solve a very difficult
" question, to which no satisfactory answer
" has yet been given, viz.—What is to be
" done with those who seem desirous of
" religious instruction, but give no real
" evidence of their conversion to God, in
" case they are out of employ? They can-
" not obtain it among the jews, without
" renouncing

" renouncing christianity, and returning to
" their former modes of life. This we wish
" by all means to prevent. But how is it to
" be prevented? Can we find them employ-
" ment among ourselves? Where this can be
" done it is well: but the frequent failure of
" the attempt, and that for months together,
" shews that this expedient cannot be
" depended on. The difficulty here is
" almost as great as among their own
" brethren, though of a different nature.
" Their former habits in the one case, and
" their present profession in the other,
" present an effectual bar to both. Unac-
" customed not only to any one business in
" particular, but to those habits of business
" in general which render labour productive,
" they rarely furnish a sufficient inducement
" to any person, who consults his interest,
" to take them into his employ, or to retain
" them in it. What, then, is to be done? Are
" they to starve? The voice of Humanity
" says—' No.' Are they to be supported in
" idleness? The inspired volume answers
" this question in the negative; but at the
" same time points out the way in which the

" claims

" claims of humanity are to be regarded, by
" making necessary food the reward of pro-
" ductive labour. The establishment of a
" manufactory of some sort, seems to be the
" only way in which an end so desirable can
" be attained, under all the circumstances of
" the case.

" The expediency of procuring a place
" of worship for Mr. Frey, in order to raise
" a church, was the last thing proposed for
" consideration. The desirableness of such
" a measure is too obvious to admit a doubt,
" especially when the peculiarly awkward
" situation in which Mr. F. now stands is
" taken into the account. He is a minister
" without a people, a pastor without a
" flock. For no sooner do the fruits of
" his ministry appear in the conversion
" of sinners to Christ, than those to whom
" he has thus been made useful, leave
" him to join a church under another pastor.
" In this respect he seems to resemble a poor
" woman who takes children to nurse, who,
" after all the care and fatigue inseparably
" connected with the duties of that office, is

" sure

" sure to lose the objects of her affectionate
" solicitude as soon as they can go alone.

" On the contrary, were these young
" converts formed into a church, under the
" pastoral care of Mr. Frey, they might be
" the means of strengthening his hands, and
" the hands of one another, as well as of
" inducing others to say, 'We will go with
" you, for we have heard that God is with
" you.'"

MR. LANGTON'S PLAN.

" *Jewish Free-School.*

" The Missionary Society, in forming this
" school, could not expect that the rich
" jews, or even those in middling circum-
" stances, would send their children; they
" must therefore have their eyes principally
" upon the poor—viz.

" *First*—Such as had embraced christi-
" anity, or those who are indifferent to any
" religion.

" *Secondly*—

" *Secondly*—Those who still remain among
" their own people, but, on account of their
" poverty, are not able to afford instruction
" to their children.

" This school, at present, consists of ten
" children belonging to persons of the first
" class—such as make some profession of
" christianity, and who are partly supported
" by the society. If there were many
" families of this description embracing
" christianity, the school might be continued
" on its present plan; but, according to
" present appearances, it does not seem
" likely that a succession of children will be
" obtained.

" With regard to the second—those that
" make no profession of christianity—it
" does not appear probable that any of them
" will be induced to send their children :—

" *First*—On account of their natural and
" strong attachment to their religion.

" *Secondly*—

" *Secondly*—On account of the restriction " they are laid under by their rulers.

" *Thirdly*—Because they are under the " necessity of making their children, when " very young, attend to business, to assist in " supporting the family.

" The advantages of the present plan, even " if the jews were at liberty to act as they " please, are not sufficient to meet their " situation.—Education alone, however " valuable it may be, is not an object of " sufficient weight, in the esteem of the " poor and ignorant, to induce them to " embrace it at the expence of any temporal " advantage, or a little inconveniency.

" If with education some pecuniary " advantages were connected, it might be " the means of bringing several children " under instruction. It is proposed, if an " institution was formed for providing for " jewish children, taking them entirely off " the hands of their parents, it might answer " this end.

" If

" If a plan of this kind were adopted, to
" board, clothe, educate, and provide situa-
" tions for them amongst christians, it would
" meet the following cases, which the present
" can only do in a very partial way.

" *First*—Poor orphan children, left
" entirely destitute.

" *Secondly*—The children of several who
" are very poor, who, for the sake of having
" them provided for, would not mind the
" injunction of their rulers.

" *Thirdly*—The children of such as
" embrace christianity.

" *Fourthly*—The children of foreign jews,
" and such as reside in the country.

" The superior advantages of this plan
" appear in—

" *First*—The greater probability of suc-
" cess in raising a jewish school.

" *Secondly*—

" *Secondly*—In the education being more " complete in a moral point of view—being " entirely taken from their own people, they " would, of course, attend christian worship, " and in every respect conform to the " instructions given them, without the dan- " ger of having them counteracted by the " objections and examples of their friends. " And by the blessing of God on the means, " many, it is to be hoped, would become " eminent christians.

" *Thirdly*—In the bettering or improving " their circumstances, if forty or fifty chil- " dren could be taken every two or three " years from that degraded and wretched " state of indigence and infamy, in which " thousands of the jews are, and be prepared " for filling useful stations in life, &c. an " important end would be answered."

MY OWN PLAN.

" *To the Jewish Committee.*

" With the utmost reluctance, I comply with " the resolution of the Auxiliary Committee,

" in presenting to you my imperfect thoughts
" upon a subject of the greatest importance.

" It has pleased God, in his infinite mercy
" and wise Providence, to choose you out
" from all societies in the world to send the
" glorious gospel of the blessed God to the
" children of Abraham residing in this
" country. The time of its commencement
" is but short, and the instrument employed
" exceedingly weak and feeble; but your
" labours have not been in vain in the Lord.
" Two have already been received members
" of the church of the living God, and have
" their conversation as it becomes the gospel
" of Christ! Five others are of that descrip-
" tion, that had they been *nominal christians*,
" instead of jews, they would have been re-
" ceived as members into any church without
" hesitation. Besides these, there are several
" who regularly attend the means of grace,
" and give us pleasing hopes to see them in
" future among the ransomed of the Lord.

" You have indeed met with opposition
" but much less than might have been
" expected

" expected. In one or two instances your
" hopes have been disappointed; but this is
" the experience of every society.

" Instead of being discouraged, your zeal
" increased, and your endeavours became
" more extensive. Besides the weekly
" lecture, you opened, in the last year, a
" free-school for jewish children. This is
" a new thing in the world, and has been
" crowned with pleasing success. The
" blessings of such an institution none
" can calculate. In a free-school Luther
" received his first education, who afterwards
" became the great reformer, whose praise
" is in all the churches of Christ: and who
" can tell what great and glorious work the
" Almighty may accomplish by one or more
" of these twelve children now in your free-
" school, daily instructed in the religion of
" Jesus Christ, whose progress is to the
" astonishment of every one that converses
" with them. 'Who would despise the day
" of small things?' neither God, nor angels.
" The company, which no man can number,

" consisted first, most probably, of *one, the*
" righteous Abel; and angels rejoice over one
" sinner that repents. Besides, who can
" forbear joining the Lord, saying, ' Go
" forward,' recollecting that twelve poor
" fishermen were the whole company of them
" to whom our blessed Lord said, ' Go into
" all the world,' &c.: and under *one* sermon of
" Peter's, three thousand were led to cry
" out, ' What shall we do to be saved ? ' We
" congratulate you, therefore, and give praise
" to the Lord, who hath made you the instru-
" ments of rescuing twelve immortal creatures
" from jewish prejudices and enmity against
" the religion of Jesus Christ, in affording
" instruction of the greatest value; and above
" all, instead of blaspheming the Lord of
" glory, they are now singing his praise from
" day to day.

" But would you be satisfied with twelve
" children in the school, while at least fifty
" or a hundred might share in the same
" unspeakable blessings ? God forbid ! But
" upon the present plan of the school, how-
" ever

" ever desirous the society be to see the
" number of the children increased, it is not
" likely that it will meet with success, for
" the following reasons :—

" *First*—The children of the poor jews
" only can be expected. This class of people
" generally set very little value upon
" education, whether religious, moral, or
" civil.

" *Secondly*—The children, when but eight
" or nine years old, assist in maintaining the
" family in one way or other ; which benefit
" the parents would lose by sending them to
" the school.

" *Thirdly*—The repeated prohibitions and
" threatenings of the Rabbi and rulers of the
" synagogue, on whom these poor jews are
" dependant, are great hindrances to the
" present school.

" *Fourthly*—Some jews in the country
" might wish to have their children educated,

" as Mr. S——, of B——, who has made " application for this purpose; but this is " impracticable upon the present plan.

" To remove at once all these difficulties, " and obtain the desirable object, nothing " seems necessary but to establish a school " upon a larger scale, to board, clothe, and " educate the children till a certain age, and " then bring them forward into suitable " situations among christians. The esta- " blishment of such a school is, therefore, " submitted to the most serious consideration " of the committee, and it is hoped will meet " with the approbation of the society.

" Various motives could be mentioned in " favour of such an institution, but a few " may suffice.

" *First*—Many parents who do not value " education, would send their children to " such an institution, to be delivered from " the painful and almost impossible task of " providing for their daily necessities.

" *Secondly*—

" *Secondly*—In hopes of seeing their " children rich in the world, and of receiving " supplies from them in old age.

" *Thirdly*—The influence of the prohi- " bitions and threatening of the Rabbi will, " in a great measure, cease as soon as the " parents have no more to care for, but themselves.

" *Fourthly*—The objection of those in the " country, and even on the Continent, as " well as in London, at a distance from the " free-school, are removed by such an " institution.

" *Fifthly*—The children will not only be " taken from the prejudices and bad examples " of their parents, but will be continually " under the care of the master, enjoy the " privileges of family worship, and the " ordinances of the Lord's day.

" *Sixthly*—It is also more than probable, " that the affection, love, and care to the

" children,

" children, will bring the parents under the
" joyful sound of the gospel of Christ.

" *Seventhly*—Poor orphans would find a
" place of refuge in such an institution.

" *Eighthly*—Those families which are now
" a great expence to the society, will be able
" to provide for themselves, when provision
" is made for their children.

" It cannot be reasonably expected, that
" the expences of such an institution would
" be an objection, as long as it is written,
" ' Faith, if but as a grain of mustard-seed,
" will overcome mountains of difficulties.'
" By faith, professor Franck laid the founda-
" tion of a most expensive orphan-house,
" at Halle, and was not confounded. By
" faith and exertions, the immortal White-
" field erected spacious tabernacles, and an
" extensive orphan house. Are the trea-
" sures of Him who said, ' The silver is
" mine, and the gold is mine,' exhausted?
" or will the people of Britain, so liberal to

every

" every institution, withhold their mite from
" the jews, ' to whom pertaineth the adoption,
' the glory, and the covenants, and the
' giving of the law, and the service of God,
' and the promises; whose are the fathers,
' and of whom, as concerning the flesh, Christ
' came, who is over all, God blessed for
' evermore. Amen.' "*

These papers being read and considered, it was resolved, that the last should be submitted to the *Jewish Committee*, which I did in a few days after. At this time another paper was submitted to the Jewish Committee, by the Ladies' Committee, proposing the establishment of a school of industry for the girls. Both these papers were taken into consideration, and then laid before the board of directors. Here again they were considered and reconsidered, and much discussion ensued, some approving of one, and some of the other; while some objected against both, as too expensive; and finally they were both rejected. But as it was the general opinion that something ought to be done, it was

* Rom. ix. 4, 5.

resolved

resolved that Mr. Alers should be requested to propose a plan which might meet the ideas of the directors, and promote the objects they had in view. He complied with this request; but the plan which he submitted was similar to his former one,* (and, indeed, neither he nor any one else could have produced a better,) and it met, alas! with a similar fate.

The *Auxiliary Committee*, finding their suggestions were wholly laid aside or neglected, became discouraged, and never met again; this was also the case with the *Ladies' Committee;* and a considerable time elapsed without the least appearance of any change in the system. However, repeated applications for employment or support, and an anxious desire in many of the directors to promote the object of the jewish mission, encouraged me to beg, from time to time, a meeting of the Jewish Committee.

On February 12th, 1808, the following resolutions were passed by the Jewish Committee:—

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* See page 113.

"*First*—

" *First*—That the lease of the chapel, in
" Artillery Street, should be bought for the
" use of the jews.

" *Second*—That some rules or regulations
" respecting the school should be laid before
" the committee at the next meeting.

" *Third*—That Mr. S.'s* children were not
" proper objects for the society, having
" been already baptized," &c. &c.

Those who know how much my heart is set to promote the education of children in general, and especially those of my own nation; will easily perceive how much I was grieved by the last of the above resolutions; but I humbly submitted to the decision of the directors. However, I was much encouraged by the second resolution, viz. that something should be done for the school. The subject being so much upon my mind, I had no rest, neither day nor night, till I had prepared and submitted the following

---

* The person mentioned page 119.

" *Rules*

" *Rules for a Free-school of Jewish Children.*

" *First*—That apartments be procured,
" where a master and mistress may be lodged,
" and twelve children be boarded, and from
" forty to fifty children daily instructed.

" *Second*—That twelve children be boarded,
" clothed, and educated; six out of those
" who are already in the school, three boys
" and three girls, and six of those who shall
" come first to this present institution, three
" boys and three girls.

" *Third*—That in the next year, twelve
" children be clothed, besides those which
" are boarded, namely, those six which are at
" present in the school, and those six which
" shall come first to the institution.

" *Fourth*—That the number of those chil-
" dren to be boarded, and those clothed only,
" be increased according to the increase of
" the funds.

" *Fifth*—

" *Fifth*—That suitable employment be " procured amongst christians for every " child fourteen years old.

" *Sixth*—That vacancies amongst those " boarded, and amongst those clothed only, " be always supplied by the oldest child.

" *Seventh*—That no child be admitted into " the school under four years.

" *Eighth*—That the girls be instructed in " reading and catechizing, two hours every " morning, and two hours every afternoon.

" *Ninth*—That suitable employment be " provided for the girls in the school.

" *Tenth*—That funds be raised to defray " the expences of the *Jewish Mission*, viz.:—

1. " The Missionary Society to give two " hundred pounds out of their funds.

2. " That this institution be made known " to the public in various religious publica-

" tions, in order to solicit donations, subscrip-
" tions, and collections.

3. " That a sermon be preached, respect-
" ing the Jewish Mission, during the annual
" meeting of the Missionary Society, and
" that a collection be made for this fund.

4. " That two or three collection sermons
" be preached annually, in London, in the
" month of November.

5. " That all the collections made in future
" by Mr. Frey, be divided, half for the Mis-
" sionary Society, and half for this fund.

" *Eleventh*—That this fund be in the
" hands of Joseph Hardcastle, Esq., the trea-
" surer of the Missionary Society.

" *Twelfth*—That this mission be carried on
" by the Missionary Society."

I greatly longed for the next meeting of the *Jewish Committee*; at length it arrived. The

The directors met, and I was by no means disappointed in my expectation; for I scarcely remember a more unanimous meeting than I witnessed that day.

It was resolved upon, that twelve children should be taken into a charity-school; and I consented to take those children under my inspection, to board and lodge with me at a certain rate; and three of the gentlemen present, and myself, were appointed to look out for suitable apartments, which we found on the same day. Thus far all promised well. But alas! this was but as "the "morning cloud, and, as the early dew," it soon faded away. The Jewish Committee, not being invested with sufficient authority to adopt such a measure without the approbation of the board of directors, submitted their resolutions to them on the following Monday. The discussion which took place on that evening, (the most painful and discouraging I ever witnessed,) was too long for me now to remember or relate; and the painful result was, "That no charity-school should be added

" to the free-school." Often did my heart exclaim with the prophet—" O that my head " were waters, and mine eyes a fountain of " tears, that I might weep day and night for " the poor ignorant children of my dear " people."* The chief, if not the only, reason assigned for refusing this measure was, that it required more money than could be spared from the funds of the society. I offered to collect all the money which such an institution should require; but an objection was started, that a fund raised for such an institution, was likely to injure the other funds of the society, as many persons would merely withdraw their subscriptions from the one, and give it to the other. In vain did I urge against this objection, that other institutions, formed since the Missionary Society, such as the Tract Society, the Bible Society, the Female Penitentiary, &c. had been liberally supported, and had not in the least injured the funds of the Missionary Society; but even if there should be any reason to apprehend such a

* Jeremiah ix. 1.

conse-

consequence, I observed, in the next place, there would be equal reason for apprehending, that if the public should hear that such an institution as a charity-school was wanted, in order to insure the prosperity of the Jewish Mission, but that the Missionary Society had objected to it, other persons, wholly separate and distinct from the Missionary Society, would most probably establish such a school; in which event, the funds of the Missionary Society might be injured much more extensively. I had scarcely uttered this sentence, when I was charged with threatening to establish a society in opposition, and this idea, though wholly destitute of foundation, nothing could afterwards eradicate.

Greatly discouraged, I left the meeting, and went home, mourning over the poor state of my dear brethren, perhaps more than "one "that mourneth for his only son;" nor was I ever after this anxious to meet the Jewish Committee. I resolved in my own mind to leave the school, as well as all temporal matters, to the directors, and spend my whole

time in things spiritual and ministerial, and see whether the mission would prosper more. I therefore proceed to take notice of

My last year's labours under the patronage of the Missionary Society.

It has already been observed, that on the 15th of February, 1808, a resolution was passed, that the lease of the chapel, in Artillery Street, should be purchased. This being done, the place was opened for divine service, April 15th, 1808, and I preached there, and catechized the children every Lord's day, besides an evening lecture on Fridays, and a prayer-meeting on Tuesday evenings.

It was the opinion of several of the directors, that no other measures ought to be resorted to, for the conversion of the jews, than to have a regular place to preach in, and that then they would flock to it like doves to their windows. But alas! this was not the case in Artillery Street. For a whole year together I could not observe ten jews attending at the chapel, except those few who had wholly

separated

separated themselves from their brethren. At first, a very respectable congregation of christians attended the place, but having no ordained minister, and the ordinances of baptism and the Lord's supper not being administered to them, they declined by degrees; nor was the want of pious, prudent, and zealous managers to be overlooked. Things being in that state, and it appearing to me, as well as to the directors, that some more active and systematic measures must be pursued, and several friends having offered to lend their assistance, it was resolved, by the Jewish Committee, on the 8th of June, 1808, that Messrs. Campion, Cook, Emmerson, Hopkins, Kingsbury, Langton, Smith, and Stevens, should act with me as a committee for letting the seats, and superintending the other necessary affairs of the chapel in Artillery Street, previous to the formation of a church in that place.

On the 10th of the same month, the following gentlemen, viz. Messrs. Campion, Cook, Hopkins, Langton, Smith, Stevens, and myself,

my self, met at the above chapel, and accepted of the appointment.

From the above it will be seen, that, amongst others, was Mr. *Langton*, the assistant secretary of the Missionary Society, and Mr. *Stevens*, a gentleman who had not only regularly attended my ministry amongst the jews from its commencement, but upon many occasions had discovered much anxiety for the object. This committee, named a *Chapel Committee*, having met a few times to organize a plan, and form some rules, soon found themselves in the same predicament as the Auxiliary Committee* before alluded to, and they came, on the 8th of July, to the following resolution, viz. "That Messrs. Stevens and Campion "should request a meeting with Messrs. Alers "and Hardcastle, for the purpose of ascer- "taining the object of the Missionary Society "in appointing this committee, and of the "extent of the powers intended to be vested "therein, and that they should report the "same on Friday next."

* See page 119.

Mr.

Mr. Langton being considered a connecting link between the two committees, had been requested to be one of the deputation, but he expressly declined it. Mr. Stevens wrote to Mr. Alers, to request an interview for the above purpose. Pending this application, I received the following letter from Mr. Langton:—

" Dear Sir,

" The Chapel Committee should meet as
" soon as possible, to settle the business
" respecting the clerk and pew-openers, &c.
" &c. If Tuesday next will suit, I will be
" with you at any hour; and you can apprize
" the other gentlemen, whose addresses you
" know. Do not forget Mr. Wilks's motto—
" '*If we cannot do all the good we would, let*
" *us do all we can.*'

" Wishing you every blessing,
" I remain, &c.
" D. Langton.

" *N.B.*—Some propositions, respecting the
" intended society for visiting and relieving
" poor jews, might be considered, viz.:—

" It

" It would be a good thing to institute a " meeting, (weekly, once a fortnight, or " monthly,) for religious conversation with " jews. All that are serious might be invited " to attend; let them propose subjects for " discussion; this would excite attention, " and promote a spirit of enquiry, and would " be a means of getting into the views of such " as attend your ministry.

" A *Poor Fund* is another subject for " consideration; out of which all casual " applicants might be relieved until their " character is developed, or employment " obtained for them. This fund, I think, " might be raised at the chapel, and be at the " disposal of the Chapel Committee."

Having communicated this letter to Mr. Stevens, I received the following answer:—

" Dear Sir,

" I feel much averse to take any active " part in the business of the committee,

" until

" until we have had a conference with the
" members of the committee of the Mission-
" ary Society. I waited long since upon Mr.
" Alers, who promised me he would appoint
" a meeting for that purpose. I have twice
" written to him, and when I know what
" authority we are to have, shall be able to
" decide how far such authority will be suf-
" ficient for the object we have in view.

" As to any funds for the relief of the poor
" jews, we must look, in the first instance,
" to the effect of your occasional preaching;
" and unless we are to have the exclusive
" controul of that, so far as relates to
" collections made for the jews, I am of
" opinion, the Missionary Society will,
" without materially benefiting the general
" object, totally ruin the separate one.—*They*
" *cannot be united.* I am not speaking my own
" opinion only, but that of many persons,
" who are much more competent than I am,
" but with whom I perfectly concur. I
" presume I shall hear from Mr. Alers before
" the first Friday in August; and we shall then

" be

" be able to enter upon the execution of our
" functions, or to resign altogether.

" You may at all times rely upon my
" acquiescence, and exertions for the promo-
" tion of any plans for the conversion of the
" jews, which my judgment can any way
" reconcile with those objects.

" Believe me truly your's,
" I trust, in the best of bonds,
" Willm Stevens."

Instead of a meeting being appointed to receive the above deputation, the Jewish Committee met on the 14th of July, 1808. and passed the following resolutions:—

" *First*—That it is the opinion of this com-
" mittee, the subscriptions, and quarterly
" or monthly collections of the congre-
" gation at Artillery Street, should be
" applied to the defraying the rent, salaries
" of the clerk and pew-openers, and other
" expences, and the remainder to the use of

Mr.

" Mr. Frey, for the support of himself and
" family.

" *Second*—It is also their opinion, that the
" congregation be at liberty to make collec-
" tions at that place of worship, and to
" promote subscriptions amongst themselves
" and others, for the mission to the jews, in
" distinction from the other objects of the
" Missionary Society; and that the sums so
" collected and paid to the treasurer of the
" society, shall be appropriated to that object
" alone.

" *Third*—That it is their opinion, that Mr.
" Frey should not make public collections
" for this exclusive object, without the con-
" currence of the directors of the Missionary
" Society.

" *Fourth*—That it is the wish of this
" committee, that suitable persons may be
" selected in the congregation, for the purpose
" of distributing such publications among
" the jews as may be provided by this
" committee.

" *Fifth*—That it is also their hope, that " the congregation will render assistance to " the Jewish Mission, by endeavouring to " provide employment for such jews who, in " consequence of their desire to receive " instruction in the christian religion, may " be deprived of their maintenance amongst " that people, and have no means of support- " ing themselves and families."

It appeared very remarkable to the gentlemen who were to compose the deputation, and to most of the others who had attended the Chapel Committee, that all the preceding resolutions were passed directly and pointedly in opposition to the views and objects which they had discussed, and which it was intended should be submitted to the Jewish Committee; and they certainly felt that they had been treated in the most indelicate manner imaginable by a number of that committee, who, knowing what they intended to suggest, decided in the first instance upon those very points, without condescending to give them the opportunity

to

to explain their ideas. The natural consequence of these proceedings was, that several of the gentlemen of the committee, and, amongst others, Messrs. Stevens, Campion, and Hopkins, immediately resigned; and I have the most satisfactory reason for believing, that they then relinquished every idea of having any part whatever in the affairs of the jews.

From the foregoing resolutions, I was more fully convinced than ever, that the Jewish Committee had either no inclination, or no power, to alter their system of carrying on the Jewish Mission; and, upon the old plan, I was sure, from the fatal experience I had had, that no good could be done.

Shortly afterwards, however, a circumstance occurred, which was wholly unforeseen by me, and as unexpected by the persons concerned.—Dr. Draper had lately withdrawn himself from his ministerial functions in London; the consequence of which had been, that a society, formed under his auspices, and of which he had been president for a con-

siderable length of time, became dissolved, and several of the subscribers to that institution were desirous of continuing their subscriptions in aid of some other charity.

Under the discouraging circumstances before alluded to, the reader will not wonder to find, that I readily embraced a proposal made to me, by Mr. Stevens and another gentleman, (both of whom had been subscribers to Dr. Draper's society,) namely, to form "a society for visiting and relieving "the sick and distressed, and instructing the "ignorant, especially such as were of the "jewish nation." Nor did I see any objection which could be made by the Missionary Society to such an institution.

On the 4th of August, 1808, the above-named gentlemen, with eight others, united together in the formation of the "*London* "*Society*," for the above-mentioned purposes, and they did me the honour to nominate me as their president.

As

As many ill-natured observations have been made upon this subject, it is right for me to state that which can be proved, if necessary, viz. that I expressly objected to this nomination, for several reasons, both public and private; but the gentlemen expressing a strong wish, that I should accept of it in conformity with the plan upon which Dr. Draper's society had been constructed, and which had been dissolved only because he had withdrawn, and because they had not been able to obtain any other minister who could accept of the presidency, I felt it my duty to acquiesce.

From the original title mentioned in the preceding page, and plan of the society, and from the resolutions sent to the Missionary Society,* it will be distinctly seen, that nothing was farther from the minds of the gentlemen who composed it, than "rivalry," or "opposition," to the Missionary Society, and nothing less anticipated,

* These resolutions follow in the succeeding part.

or desired, than that the weight of the Jewish Mission would (as the event has proved) devolve upon them.

About the same period, I received a call from the church of Christ, in Artillery Street, signed by sixty-two names, to be their pastor.

On the 6th of August, I received the following letter from Mr. Alers, which was the only intimation Mr. Stevens or Mr. Campion ever received of any intended meeting, (no answer having been sent to the letter of the former,) and which, it will be observed, was more than three weeks after the application for it, and subsequent to the formation of the new society:—

"Dear Frey,

"I have been desirous of appointing a "meeting with Mr. Hardcastle, to have the "conversation with Mr. Stevens, which he "has requested; but the pressure of business "has, from time to time, postponed it. Mr. "Hardcastle is gone out of town for some "days;

" days; when he returns, we will try to have
" the meeting. Give my compliments to
" Mr. Stevens, and tell him how matters
" stand.

" Your's, truly,

" *August 6th*, 1808. " W. Alers."

Mr. Stevens and myself, in consequence of this letter, waited upon Mr. Alers, to inform him of the formation of the London Society, and to explain to him more particularly the nature and design of the institution; and expressed the earnest desire of its members, that it might be carried on in *union* and *harmony* with the Missionary Society. On the next day, I sent the following letter to the Rev. G. Burder:—

" Dear Sir,

" I take the earliest opportunity to inform
" you, as Secretary to the Missionary Society,
" that the church of Christ, in Artillery
" Street, has given me a call to the office of
" pastor

" pastor amongst them. According to a " resolution* of the directors, I am at liberty " to accept of the invitation, but the restric- " tions and limitations contained in that " resolution, I do not fully understand. To " be connected with the Missionary Society, " and to be advised by its directors, I con- " sider my highest honour and greatest " privilege: and I shall consider myself, as " long as I live, to be under the greatest

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* Resolution passed by the directors of the Missionary Society, June 8th, 1808:—

" Resolved, That it is the opinion of this committee, " that Mr. Frey should be ordained, generally, to the " christian ministry, *but with an especial reference to* " *its exercise to the jewish people;* and that in the event " of his receiving an invitation to the pastoral office " over the society in Artillery Street, he is at liberty " to accept it, subject to such 'restrictions and limita- " tions' as may preserve his connexion with the Mis- " sionary Society inviolate, *and may consist with the* " *degree of attention to his christian ministry among the* " *jews, which the directors and himself consider to be his* " *first and most important object.*"

" obligations

" obligations to farther the objects of the
" Missionary Society; for, truly, their kind-
" ness to me and my family, has been
" exceeding great. But if the directors
" mean to 'restrain' me from uniting with
" others, and *to 'limit'* my exertions for*
" *the benefit of the jews, I shall then be under*
" *the painful necessity of leaving the Mission-*
" *ary Society*, and accept of the call above-
" mentioned, and be ordained as an inde-
" pendent minister. I am going to Bed-
" ford to-morrow, and expect to be in
" town again next Thursday, God willing.

" I am,
" Sir,
" Your's, most sincerely,
" *August* 18, 1808. " C. F. Frey."

On the 23d of August, Mr. Alers wrote to Mr. Stevens the following letter:—

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* I should rather have used the word " *hinder*," instead of " *limit*," which would perhaps have expressed my idea in a plainer manner; but I had an eye to the words " restrictions and limitations," used in the preceding resolution of the directors.

" Dear

" Dear Sir,

" A letter from Mr. Frey, in connexion " with the report of the conversation I had " with you last Tuesday evening, came " under consideration in the Missionary " Society, at yesterday's meeting of the " directors; they have, in consequence, " appointed Mr. Hardcastle, myself, and two " or three other gentlemen, to confer with " you and your friends on the subject " generally; and I have accordingly written " to Mr. Fearn, your treasurer, to ask if it " will be agreeable for him and his friends, " to meet us at my house, at half past ten " in the forenoon, on Monday next, for that " purpose. I hope you will be present. " Should it be inconvenient to you, or Mr. " Fearn, you will please to mention a time " when it will suit you.

" I am,

" Dear Sir,

" Your most obedient servant,

" W. Alers."

I am

I am informed, that Mr. Stevens and Mr. John Pearce attended the appointment, at which several directors of the Missionary Society were present;* and I understand the result of that meeting was, that the Missionary Society should propose and submit some resolutions to the committee of the London Society, with a view that the latter should be established upon such a footing as might, in the judgment of the former, enable them to act in union; but the principal objection then urged by the directors of the Missionary Society was, that, in the address of the London Society, sufficient mention had not been made of the labours and exertions of the Missionary Society, with reference to the jews. Mr. Stevens and Mr. Pearce did not hesitate to point out, as delicately as possible, many objections to the system which the Missionary Society had pursued; whilst they expressed their utmost willingness to adopt

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* The Rev. Messrs. Buck, Campbell, Townsend, Wilks, and Messrs. Hardcastle, Alers, Rayner, T. Pellatt, and Langton.

any

any measures they consistently could, to remove this objection, and comply with the wishes of the Missionary Society, provided the London Society was left at liberty to pursue its own plans; and to this object, and this object alone, it was then understood, the intended resolutions of the Missionary Society were to apply.

Though I did not receive any answer whatever to my letter, respecting ordination, for more than two months, yet in a few days I learned that it had reached the society, by a letter which I received from the Rev. D. Bogue, of Gosport, who was then at Bristol; and, although I did not receive this letter officially, yet I am under the necessity of inserting it, as it is an important link in the chain which led me to adopt different measures from what I then intended; nor would I have inserted the *whole* letter, were it not that I wish the reader to see truth in its connexion.

" *Bristol,*

" *Bristol*,
" 26*th of August*, 1808.

" My dear Sir,

" I never took up the pen to write with " so much grief as at this time; and I never " thought that I should have to express such " disapprobation of your conduct. At the " same time, I tremble for the future, and " see you standing on the brink of a " precipice; a few steps more, and you are " undone.

" Need I recall to your mind, the care of " the Missionary Society over you for these " six years past; first, in your education, " and afterwards, in your liberal support " to the present day. What was their design " in this? *doubtless, that you should be their* " *missionary to the jews; and under their* " *direction, preach the gospel to them in* " *England, or abroad, as God may open a* " *door*. After procuring you other places to " preach in, they have, at last, got you a " place of your own; and every thing seems

" settled for your going on with energy and
" comfort.

" At this moment, the directors receive
" a letter from you, intimating, that you
" apprehend you must resign your con-
" nexion with the Missionary Society. I am
" shocked at the idea. The reason assigned
" is, that you have a call to be pastor of a
" congregation in Artillery Lane. But is
" that relation to be named in comparison of
" being the Society's *Missionary to the Jews?*
" Should such a connexion, *which has been*
" *formed for such noble purposes*, be dis-
" solved, that you may undertake the charge
" which hundreds could be found to fill, with
" equal ability, fidelity, and success?

" *If you do not consider yourself bound to*
" *promote the designs of the Society, in favour*
" *of the jews, and to spend your* life *under*
" *their patronage, for the salvation of your*
" *nation, you are not the man I supposed you*
" *to be; I have been deceived in your princi-*
" *ples.*

" If

" If your design be, as your letter inti-
" mates, to leave the Missionary Society,
" I think your character, with the generality
" of the christian world, is ruined for ever:
" it will appear to them, such ingratitude as
" scarcely appears in a thousand years.
" They will think, and say, that you made
" use of the Missionary Society as a tool,
" while you needed their help; and when you
" thought you could do without them, you
" cast them off, and looked for more liberal
" patrons. This will be the general idea
" entertained of you throughout England.
" Your old friends, with very few exceptions,
" will cast you off; and, instead of being
" received, as you are now, into every
" pulpit, you will find most of them shut
" against you, nay, but few open;
" and there you will be looked upon with
" suspicion and distrust. Should the society
" say, 'we have expended scarcely less than
" two thousand pounds on Mr. Frey, and
" the Jewish Mission,' would not every one
" think that they had acted liberally, and
" that every complaint of your's was without

" foundation? This would render you, in
" their eyes, still more inexcusable.

" I have, of late, observed you discon-
" tented, and complaining of the directors;
" and you know I have told you, it was a
" device of Satan to injure you; that your
" wants were more liberally supplied than
" those of three-fourths of dissenting minis-
" ters in England; that the directors were
" doing all *in their power* to promote the
" preaching of the gospel among the jews.

" Your plan, of setting up a *boarding-*
" *school* for jewish children, and supporting
" every one who professed to have a regard
" to christianity, I could not approve—it is
" bribing people to be christians. I do not
" believe the apostle Paul ever gave all
" jews unconverted forty shillings to make
" them christians; and it would have filled
" your society with hypocrites.

" The preaching of the gospel is the
" grand means of conversion; and where that

" prevails

" prevails not, nothing is done. Though " you might be much attached to your own " way, you should consider, that men of " extensive information, sound judgment, " unfeigned piety, and thorough know- " ledge of the world, are better judges than " you can be.

" If you have any idea, that, because you " have collected a great deal of money under " the patronage of the Missionary Society, " you could do it for your plans, you are " quite mistaken: *you would find every minis-* " *ter warned against you, and every place of* " *worship shut, with few exceptions.*

" If it be your view, to act upon the two " letters which you shewed me in May, " remember it will be at the expence of your " character; and that no dependence is to " be placed on such promises, even if they " were to be made good; *that freedom of* " *acting, which is necessary to success, would* " *be destroyed.*

" In short, my dear Sir, if you separate " yourself from the Missionary Society, your " character is ruined, your respectability " lost; and, what is of infinitely greater " consequence, *the exertions for the salvation* " *of the jews are stopped, and the plan itself* " *covered with disgrace. How will the jews* " *in London glory!*

" There remains for you only one way of " safety and comfort; and that is, to express " your regret to the directors that you ever " mentioned a separation from them, to " place yourself entirely under their care, " and form all your plans with their concur- " rence; I am sure they will heartily join in " every thing which is likely *to promote the* " *great object—the salvation of the jews.*

" I wonder that you took such a step " without letting me know: you have had " sufficient evidence that I am concerned for " your happiness, and have ever sought to " promote it.

" You

" You may well suppose the directors are " exceedingly displeased with your letter, " *and your setting up a new institution your-* " *self;* both are more blameable than I have " words to express. May God, in mercy, " illuminate your mind, and remove the bias, " which it has unhappily received, and give " you counsel.

" Remember, there is no stability in any " of your plans and views, however flattering " they may be: *the work will have stability* " *and duration under the Missionary Society* " *alone.* Sincerely wishing you every " blessing,

" I remain,
" Dear Sir,
" Your grieved and affectionate friend,
" D. Bogue."

The unavoidable insertion of this letter, places me upon the most tender ground. Whilst I feel the utmost veneration for its author, and acknowledge it as an inestimable privilege to have sat at his feet, yet it would

would be an injustice to myself to proceed, without making, at least, a few observations upon this letter.

In the third paragraph Mr. Bogue says, " The reason assigned is," &c. &c.—he then proceeds to make several reflections, which, had they been built upon a true foundation, would have been unanswerable; but from my letter, to which Mr. B. alludes, and from my answer, which follows these observations, it is plain that he was greatly mistaken. The reason mentioned in his letter, why I wished to leave the Missionary Society, and *that* stated in my letter, are as different as light and darkness. I can appeal to the Searcher of hearts, that it was my inmost desire, at the moment when I wrote the preceding letter to the Missionary Society, *to spend my life solely in promoting the conversion of my dear brethren the jews;* but I considered it also my duty to pursue those plans which appeared, not to me only, but almost to every person that spake on the subject, the best, nay, the only one, to obtain that important object.

This

This observation is a sufficient answer to most of Mr. B.'s reflections. Actuated by such a motive as just stated, my "character" will not be lost, much less shall I be "undone;" and though various methods have been employed that I might (as Mr. B. predicted I should) "find every minister warned "against me, and every place of worship shut, "with few exceptions," yet there are not a few ministers, even of the missionary directors, who cordially approve of my proceedings, and continue to give me the right hand of fellowship, notwithstanding the awful declarations of some, "that my heart is not "right with God; that I am destitute of "grace," &c.; but I desire to pray, and act as my Divine Master did—"Father, forgive "them, for they know not what they do." Had I left the Missionary Society for any other reason *than to be more useful in the conversion of the jews*, Mr. B. might, in some measure, be justified in saying, "it will "appear such ingratitude as scarcely appears "in a thousand years;" but whoever remembers the reason, assigned in my letter to the directors,

directors, for preferring *independent* ordination to *that* proposed by them, and will read, candidly and impartially, the full statement of all the circumstances which led to my separation from the Missionary Society, will, I humbly hope, not charge me with ingratitude.

Should the assertion of Mr. B. be just, "that "the directors were doing all *in their power*," yet it does not follow that I must be "restricted" from uniting with others, who may do that, for promoting the same object, which was *not in the power* of the directors to do. Mr. B. proceeds to say, "that he could not "approve of my plan of setting up a *board-* "*ing-school* for jewish children, and *sup-* "*porting* every one who professed to have a "regard to christianity;" his reasons follow —"it is bribing people to be christians. I do "not believe the apostle Paul ever gave all "jews unconverted forty shillings to make "them christians; and it would have filled "your society with hypocrites." Here two objects are joined together, whose natures are totally different, viz. a boarding-school, and the relief of indigent jews professing christianity.

tianity. As to the first, one is at a little loss to know what Mr. Bogue means by the term "boarding-school." It may seem improper, and even indelicate, for me to observe upon Mr. B.'s phraseology; but it is of essential importance not to pervert or misapply terms, and I apprehend the terms "boarding-school," and "charity-school," (which is what was proposed by me, and was the subject of discussion and final rejection by the directors,) conveying to an English, as well as to a German ear, very different and distinct ideas. The former term I never made use of; and with respect to a charity-school, if that was (as I suppose) what Mr. B. meant, I should have expected to have seen some reasons assigned against such an establishment. Surely the children cannot be said to be "bribed," nor to act as "hypocrites." Several children in the charity-school have refused offers from the jews to leave the institution, declaring that they would rather starve with hunger amongst christians, where they were taught daily, than go back to their former situations of ignorance,

ance, guilt, and misery. It is true, some parents may be tempted to act as hypocrites, in sending their children to free themselves from the task of providing for them, rather than to have them instructed in the christian religion; this is to be condemned in the parents, but it ought not to prevent christians from doing good to the immortal souls of the dear children. But with what propriety does this come, as an objection, from a director of the Missionary Society, who has established a *Free-school?* Is it no temptation to hypocrisy, to offer to educate their children free of expence? or is hypocrisy a material that can be weighed by ounces, or become less heinous because the temptation has been only of a feeble or immaterial nature? This is an uncontrovertible answer to the objection in the hands of the Missionary Society. But, in truth and in fact, it is altogether futile and groundless, and would never have been thought of, if it had pleased the directors to adopt such a plan themselves; and they well know it was not for any such reason the plan was rejected, but for the reason stated in their circular paper.

If Mr. B. means, that he cannot approve of supporting " jews by giving them money, " and thus indulge their disposition to " idleness," he ought not to call it " *my* " *plan*," for I ever protested against this, for the very reasons assigned by Mr. B. I have already stated my opinion on this subject, viz. that such jews ought to be assisted in one way or other, to obtain a livelihood amongst christians by *labour and industry only*.

The life and conduct of the apostle Paul has been my frequent study, and I have ever considered him the most noble example of the human race; I do not, however, think it proper for me to enter into controversy with my much-esteemed tutor, to see whether the " apostle ever gave, all jews unconverted, " forty shillings to make them christians," or not, but will only observe, that I do not believe the apostle Paul ever collected *three thousand pounds as a jewish missionary*, nor was there any necessity for it; for at that time the jews not only possessed their own land, which was sufficient for their support, but it was a

general practice for every jew to learn a trade; so that if a father neglected to teach his child a trade, it was considered as great a crime as if he had neglected to teach him the law of Moses; but the case of the jews now being quite different, it may therefore be expected that different means will be necessary, in order to bring or keep them under the sound of the gospel. It is also beyond doubt, that the apostle Paul collected money for the poor saints at Jerusalem; and that the rich jews, when converted to christianity, made their property a common stock with the other disciples, why? not to get interest, but to supply those "who professed to have regard "to christianity;" although there were hypocrites amongst them, as well as in our day. It is also a fact, beyond contradiction, that our blessed Redeemer fed five thousand of his hearers, although he knew, and told them, that they came only for the *loaves'* sake.

A few other things mentioned in Mr. B.'s letter, are fully answered in different parts of this work; I therefore conclude with observing, that

that hitherto I have had no "reason" whatever "to regret" my leaving the Missionary Society, and union with the London Society. More pulpits are open to me than I can supply; the exertions for the salvation of the jews have been greatly increased, instead of being "stopped;" the liberality of the public, to support the new plan, has been wonderful; and I am fully persuaded, "that the work "will have stability and duration under the" *great Head of the church* "alone."*

A few

* After my narrative had been printed thus far, I had still some hesitation in my mind whether this letter of my much-esteemed tutor should not rather be left out, lest its insertion should be construed into ingratitude and forgetfulness of the many and great obligations I owe to Mr. B., I therefore stopped the press, and submitted a copy of my narrative to several persons, on whose judgment and piety I placed full reliance; to whom it appeared, after the most mature deliberation, that Mr. B.'s letter was a document so essential, that it could not be omitted without breaking the chain of facts, which I thought it my duty to lay before the public. I am aware that this letter, in the opinion of several persons who have seen it, breathes a spirit of

A few days after I had received the preceding letter, I sent the following answer:—

" Dear Sir,

" I have to acknowledge the receipt of " your letter of the 26th instant. It would " not be difficult, though rather tedious, to " answer every paragraph of its contents; " but I must take the liberty to inform you, " that it never entered my mind, nor is it " mentioned in my letter to the directors, " that I wish to dissolve my connexion with " the Missionary Society, merely to become " the pastor of a church; God forbid! *but* " *chiefly, nay wholly, that the cause of my* " *brethren may prosper the better, by my* " *being at liberty to unite with others, that* " *wish to further the same object.* You are " likewise misinformed, in respect of my

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undue irritation, and as such, is calculated to make an unfavourable impression upon the public mind towards Mr. B. But, I trust, it will be received with candour, and that proper allowance will be made by others, as well as myself, for the hurry of the moment.

" ' setting

" ' setting up a new institution for myself;'
" the plan was proposed to me, by some of
" the principal persons, after they had already
" obtained the promise of a considerable
" number of subscribers. My letter to the
" directors was not written without much
" deliberation, and fervent prayer to God for
" direction; and it would be a great false-
" hood if I should say, I *regret* what I have
" done. Whatever may be my personal
" reproaches and inconveniences, I hope to
" bear them with patience, *if I only see the*
" *cause of my dear brethren, the jews, prosper-*
" *ing*, which, I humbly conceive, will be
" the case upon the present plan.

" I remain,
" Dear Sir,
" Your's, most sincerely,
" *August* 31*st*, 1808. " C. F. Frey."

From the moment that the Missionary Society intimated an unpleasant feeling at the formation of the London Society, and expressed a wish that measures should be

adopted for cordial union, the London Society felt themselves bound to shew so much respect to the Missionary Society, as to suspend all their operations, and, in fact, abstained from distributing their plans, or applying to the public, and they waited patiently till the 20th of September, before they received the following resolutions :—

" *Resolutions of the Missionary Society.*

" The formation of a new society, adopting objects which have been already embraced by an institution previously established, applying also to the liberality of the public for its support, (and especially if its president shall have seceded from the original society,) has so much the appearance of *rivalry* and *opposition*, that the impression made by it on the public mind will most probably be prejudicial to both institutions, as well as to the objects which they mutually desire to promote. Nevertheless, the zealous and active endeavours of christians, although not in direct connexion with the

" original

" original society in promoting the same
" cause, are to be considered as beneficial,
" provided they are carried on in a manner
" which, instead of enfeebling the efforts
" already made, shall tend to promote union
" and energy in the prosecution of the great
" object in view.

" On these principles the directors of the
" Missionary Society are desirous to act;
" and they are of opinion, that the new com-
" mittee, without distracting the public
" attention by proposing another institution
" for purposes already adequately provided
" for, *so far as they are practicable*, may
" employ themselves to advantage in carry-
" ing into greater effect the measures
" already adopted by the Missionary Society;
" and they particularly recommend to their
" benevolent attention the following points:—

" *First*—Visiting and relieving poor jews
" in a state of sickness, to whom they can
" obtain access.

" *Second*—

" *Second*—The distribution of such reli-
" gious tracts among them *as may be*
" *approved.*

" *Third*—Conversing with such jews as
" may be desirous of receiving further in-
" struction in the christian religion; and in
" holding meetings for prayer, as frequently
" as may be convenient.

" *Fourth*—Providing employment for
" such jews *as may have been deprived of*
" *the means of subsistence, in consequence of*
" *their having attended on the christian*
" *ministry;* and, in the mean time, affording
" them such relief as may be requisite.

" In order to carry into effect these desira-
" ble measures, in coincidence with the
" amicable principles already laid down, the
" directors propose the following regula-
" tions:—

" 1. That the funds, necessary for these
" purposes, be raised by private subscrip-
" tions,

" tions, and by collections made at the
" meeting in Artillery Street; but that
" public collections at other places of wor-
" ship, in London or in the country, be not
" made without the consent of the directors
" of the Missionary Society. Should it be
" found that the due prosecution of any
" of the objects *before mentioned*, shall
" require assistance to be afforded to the
" funds thus raised, the Missionary Society
" will contribute thereto.

" 2. That such funds shall be placed in
" the hands of a treasurer to be appointed
" by the new committee, and application be
" made thereof as may be directed by that
" committee.

" 3. The printed address and plan, at pre-
" sent published by the London Society, to
" receive such alterations as may be adapted,
" to convince the public that it is the in-
" tention of its members to act in a most
" friendly alliance with the Missionary
" Society.

" 4. The

" 4. That the new committee be requested " to report to the directors of the Missionary " Society, every three months, the progress " which they make, and the measures which " they have adopted, or may have in con- " templation, in order to promote the " object."

These resolutions were taken into consideration, October the 13th, and having been referred to a select committee to prepare an answer, the following resolutions were presented to, and approved by, the committee of the London Society, October the 20th, and transmitted to Mr. Alers a few days afterwards.

" *Resolutions of the London Society.*

" The committee of the London Society " have delayed their reply to the resolutions " of the Missionary Society, that they might " be enabled to give the deliberate consider- " ation due to the importance of the subject, " and to the character of the individuals " composing the Missionary Society.

" The

" The committee observe, with grateful " pleasure, the friendly disposition expressed " towards them by the Missionary Society ; " and they embrace the opportunity, to de- " clare how sincerely they are desirous of " cultivating the good will and assistance of " the Missionary Society, by every means " consistent with the objects they have in- " view, and that they will be at all times " happy to receive countenance from the " society, and advantage from their experi- " ence : the committee, therefore, especially " regret, that the Missionary Society have not " specified the alterations which they wish to " be made in the address and plan published " by the London Society, whereby the com- " mittee are prevented from exercising any " judgment on the subject.

" The committee are possessed of infor- " mation which they are not at liberty to " disclose, which induces them to consider " the present application, on the part of the " Missionary Society, as premature ; and they " are particularly inclined to that suppo-

" sition,

" sition, because, until Mr. Frey separates
" himself from the Missionary Society, the
" principal objection, on the part of that
" society, to the independent exertions of the
" members of the present institution, will not
" arise; and the committee therefore submit,
" that the questions between Mr. Frey and
" the Missionary Society (with which
" questions the London Society are not in
" anywise connected) should be disposed of,
" before the committee can decide upon
" the line of conduct to be adopted.

" The members of the committee have
" long viewed, with regret, the declining
" state of the jewish affairs under the care
" of the Missionary Society, arising, as they
" conceive, from the multiplicity of objects
" to which the benevolent attention of that
" society is directed; and they are compelled
" to declare, that when they had formed
" themselves into a society, with a view to
" co-operation, and not of rivalry, they did
" not anticipate anxiety, or impatience, on
" the part of the Missionary Society, at their

" exertion

" exertion to the same beneficial end, which
" had so long and so laudably, although so
" unsuccessfully, engaged the efforts of that
" society.

" The full consideration which the com-
" mittee have bestowed upon the late com-
" munication of the Missionary Society, has
" not induced them to apprehend an injury
" to the cause which they have united to
" support, from the existence of the two
" societies, and from their independent
" efforts to the same end; but they are
" inclined to hope much good therefrom, for
" the following reasons, which they submit to
" the consideration of the Missionary Society.

" That the various objects which divide
" and distract the attention of the Missionary
" Society, have prevented them from be-
" stowing that consideration upon the subject
" which is due to the importance of the cause,
" and, therefore, that the jewish affairs cannot
" be carried on with the same advantage by

" the Missionary Society, as by a society
" whose attention is undividedly directed to
" one end.

" That the Missionary Society are, in a
" great measure, confined to the pulpits of the
" independent connexion; and have not a free
" access to those of the established church,
" and of other numerous bodies of christians,
" who would be willing to contribute their
" assistance to a society formed for the pur-
" poses and upon the principles of the
" London Society.

" That many individuals withhold their
" subscriptions, simply upon the ground,
" that the jewish affairs are under the direc-
" tion of, either professed or by reputation,
" dissenters.

" That there have been, for some time, two
" Bible Societies, and that there are now
" several Missionary Societies, yet experience
" has not shewn, that the object they have in

" view

" view has received injury from that
" circumstance.

" That although the committee are not
" desirous to impeach the conduct of the
" Missionary Society, yet that they are of
" opinion many important objects have been
" overlooked by that society; and as they
" cannot impute that circumstance to want
" of attention and information, they conclude
" that there would be a probability that
" similar measures, suggested by the com-
" mittee, would not be likely to receive the
" countenance and adoption of the Missionary
" Society, and are therefore of opinion, that
" the exertions of the new society would
" thereby be impeded.

" That though it be possible that the
" efforts of the London Society may eventu-
" ally prove as fruitless as those of the
" Missionary Society, and that they may
" arrive at the same unpleasant conclusion,
" yet having, from a train of circumstances,
" chiefly induced by the Missionary Society

" themselves, been led to the formation of
" the present institution, they feel bound to
" persevere, and that they do not perceive
" the advantage which can arise from identi-
" fying themselves with the Missionary
" Society, who have pursued the same object
" with so little effect.

" That the committee do not perceive that
" it is inconsistent for Mr. Frey to preside
" in their society, and retain his relation to
" the Missionary Society. The committee
" can perceive an impropriety in two rival
" houses of commerce, employing the same
" agent, because their objects are inimical;
" but the committee do not perceive why
" two or more societies, having the same
" object in view, may not avail themselves
" of the information and experience of the
" same individual.

" The committee consider this as an answer
" to all the objections of the Missionary
" Society upon this point, except as they
" refer to the question of making public
" collections;

" collections; with respect to which, the
" committee refer to their second observation,
" and they desire to add, that if Mr. Frey
" should remain with the Missionary Society,
" it will not be difficult to arrange the
" terms and the extent to which he shall
" be at liberty to make such collections for
" them, which, however, must in that case
" be defined, and not left to the arbitrary
" discretion of the Missionary Society.

" The Missionary Society will perceive, by
" the address and plan of the London Society,
" that the four objects recommended to their
" notice by the Missionary Society, have not
" escaped their attention; but although the
" committee have not, as yet, and that prin-
" cipally from the respect which they felt
" themselves bound to pay to the application
" of the Missionary Society, defined any
" plan of operation, they are free to confess,
" that their views extend considerably
" beyond the particulars to which the
" Missionary Society desire to restrict them,
" and that it is not their intention to shrink

" from any promising object which may
" present itself; *and as no one individual had*
" *originally any intention to form such a*
" *society as the present*, they consider it within
" the order of divine Providence; and they
" cannot but indulge the pleasing prospect
" of being the honoured means of rescuing
" some individuals at least from the baneful
" effects of jewish prejudice. With respect to
" the contributions of the Missionary Society
" proposed, as an equivalent for collections,
" the idea necessarily supposes a previous
" communication of purpose and object, and
" the approbation of the Missionary Society.
" In addition to the improbability of obtain-
" ing such approbation, to which the com-
" mittee have before alluded, they must
" observe, that such communications will
" unavoidably create great and continual
" delay, and thus enfeeble the exertions of
" the London Society: and the committee
" must be allowed (with the utmost deference)
" to express their opinion, that the depend-
" ance of the Jewish Committee upon the
" general committee of the Missionary
" Society,

" Society, and the small degree of inde-
" pendent action vested in the former, has
" been one fundamental error in the system
" pursued by the Missionary Society, and has
" been a material obstruction to the good
" which might otherwise have been expected.

" The committee are fearful, that the
" Missionary Society may consider some of
" the expressions as intrusive and imper-
" tinent; they, however, have avoided all
" animadversions upon the conduct and
" system pursued by the Missionary Society,
" as far as was consistent with an anxious
" desire to explain fully and candidly to
" the Missionary Society the motives by
" which they are actuated.

" The London and Missionary Societies
" have but one common object; and the
" committee will always desire to preserve
" the strictest harmony and friendship with
" the Missionary Society, and to refrain in
" public from any thing tending to throw
" imputation upon that respectable body, or

" their

" their laudable endeavours, that so the great
" end they pursue may be promoted, and
" not obstructed, by their joint exertion;
" and the committee will be happy to take
" into consideration any alterations which
" may occur to the Missionary Society, as
" necessary to show to the public, that
" nothing is farther from the intention of
" the committee than " hostility and rivalry"
" to the Missionary Society."

These resolutions of the London Society soon produced a summons for me to meet the directors of the Missionary Society, to take into consideration my letter of the 18th of August. I went, and informed them, that since I had sent that letter, several circumstances had transpired which, most likely, would supercede the necessity of their taking that letter into consideration, of which circumstances I hoped to give them information in a few days. On the 14th of November, I informed the directors that I was now able to make that communication to them; in answer to which, I was directed to make it

by

by letter, addressed to the Rev. John Townsend, the chairman of the Jewish Committee; which I did as follows:—*

" *To the Directors of the Missionary Society.*

" Dear Sir,

" Having been informed by Mr. Burder, " that my intended communication to the " Missionary Society is to be made to you, as " the chairman of the committee of ex- " amination, I take the liberty of stating " to you the following particulars:—

" It is now seven years since the Mission- " ary Society expressed their wish to pro- " mote the conversion of my poor brethren " the jews, by establishing a mission for " that purpose. This, their benevolent " wish, has been more fully expressed within

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* Before I sent this letter, I shewed it to several of the directors, and made such alterations as they suggested.

" the

" the last three years, by their frequent
" addresses, both from the pulpit and from
" the press.

" When this laudable design was first
" proposed to me, my heart leaped for joy,
" my mouth was filled with praise, and
" my whole soul was devoted to the work;
" and I can now humbly appeal to the
" Searcher of hearts, that all my private
" and public exertions since have been with a
" single eye to promote the spiritual welfare
" of my brethren, according to the flesh.

" From the joint endeavours of the
" Missionary Society and myself, it might
" have been expected that some happy
" effects would have been produced before
" this time, but alas! we may adopt Isaiah's
" lamentation, ' Who has believed our
" report, and to whom is the arm of the
" Lord revealed.' ' We have laboured in
" vain, we have spent our strength for
" nought.' The natural enquiry will be,
" what is the cause of our disappointment?

" not-

" notwithstanding the gospel has been
" preached three years, and is now preached
" four times a week, professedly to the jews,
" yet there are not five of them that attend
" regularly; and though a free-school has
" been opened for nearly two years, yet
" there are only six children that receive
" instruction. Is it not of the utmost im-
" portance, dear sir, that this cause should be
" first found out, and then to employ those
" means by which it may be eradicated.
" This has occupied much of my time, and
" I am fully convinced that it is *infidelity*,
" and the *fear* of *men*. The former is
" generally to be found amongst those jews
" who have received education, *i. e.* are able
" to read and write, and are in some measure
" prosperous in the world. These are care-
" less in matters of religion, and must be
" roused by suitable tracts, and, if possible,
" to enter with them into controversy.

" The latter, which is the *fear* of *men*, is
" more prevalent amongst the poor and igno-
" rant, (nor are the former altogether free

" from

" from it,) which form by far the greatest
" part of the jews in England; nay, I may
" say, amongst the jewish nation at large. It
" is chiefly amongst this class of jews we
" must look for success at first, and there is
" no doubt but, afterwards, some of the rich,
" the wise, and the mighty will listen to the
" joyful sound.

" That many of my dear brethren have
" been prevented from hearing the glorious
" gospel, and from sending their children to
" the school, solely from the fear of men, is
" so evident, that it would be highly un-
" necessary to adduce proofs in this letter.
" It is of greater importance to point out
" means by which they are likely to be
" delivered from this destructive evil.

" Here I would first observe, as I have often
" done, that I *abhor the idea of giving money to*
" *any jew, whatever be his profession.* When-
" ever I begged for them, it was because there
" was no other provision made. But the
" plan to be adopted is this :—" That young

" men

" men and women, boys and girls, be bound
" apprentices; that employment be found
" for others; and that a charity-school be
" added to the free-school."

" This, dear sir, has been my sentiment
" from the beginning, and has been greatly
" strengthened by these three years' painful
" experience. About twelve months after
" the free-school was opened, without the
" addition of a single child, I laid a similar
" plan before the directors.* It was taken
" into frequent consideration, and at last
" approved of by the Jewish Committee, but
" it was rejected or deferred by the board of
" directors. Greatly disappointed, and much
" discouraged, I left the meeting that even-
" ing, and resolved that, in future, I would
" only take care of the spiritual part of the
" mission, and leave the temporal affairs to
" the management of the directors. But,
" alas! a considerable time has elapsed with-

* Page 133.

" out the least appearance of probability that
" such a plan would be adopted by the
" Missionary Society.

" But, of late, my hopes revived, and I am
" much encouraged at finding several most
" respectable persons in the established
" church, not only approve of the plan
" mentioned in the former part of this letter,
" but are likewise willing to exert themselves
" to raise a fund for that purpose. But you
" will please to observe, that they could by
" no means unite with the Mission to the
" Jews, except it be *wholly separated from*
" *the Mission to the Heathen*, and that a so-
" ciety be formed, from amongst the direc-
" tors of the Missionary Society, and others
" whom they may think proper to associate
" with themselves, having for its object the
" conversion of the jews to the christian
" faith. That the society be empowered to
" solicit pecuniary assistance from the public,
" and apply the same to the afore-mentioned
" plan, and other means that may be pointed
" out and approved by the committee.

" These

" These things, dear Sir, I have taken the
" liberty of stating to you, and hope they
" will be taken into the serious consideration
" of the directors.

" Should the Missionary Society be pleased
" to consent to this, there would be *no need*
" of the London Society. The mission
" would, most probably, receive great assist-
" ance from the establishment; and with res-
" pect to myself, I would most gladly con-
" tinue as a missionary to the jews. But if this
" is declined, I cannot see of what use I can
" be to the Jewish Mission, *on the plan* on
" which it has been *hitherto* conducted.

" It is my most sincere wish, and most
" earnest prayer, that such a society may be
" formed, that I may have an opportunity
" of employing, under the patronage of the
" Missionary Society, my time, talents, and
" strength, that God may be pleased to give
" me, in promoting the conversion of my
" poor unbelieving brethren of the house of
" Israel. But I cannot conscientiously con-

" clude this letter without adding, that if I
" continue as a missionary to the jews,
" whether I ought not to be considered as a
" director to the mission, not for honour's
" sake, but that I may have the privilege of
" attending every meeting.* And, secondly,
" as it is my duty to provide for my family,
" I cannot but express my hope that the
" directors will increase my salary, as I have
" no more but what I receive from the
" society, which has left me in debt from
" time to time.† Please to pardon every
" imperfection

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* As there was no regular time fixed for the meeting of the Jewish Committee, I found it necessary, to the loss of much precious time, often to attend the meeting of the directors, to watch for an opportunity of bringing forward matters relative to the Jewish Mission, but being considered merely a missionary, and no director, my presence frequently gave offence; to prevent which, I made this request to be considered a director to the Jewish Mission.

† At a meeting of the Jewish Committee, when this letter was taken into consideration, several questions were

" imperfection in this letter, and believe me
" to be,

" Dear Sir,

" Your most willing

" and obedient servant,

" *Nov.* 28, 1808. " C. F. Frey."

This letter was considered by the directors, both in my presence and absence, and in answer to it, I was informed, by a note from the assistant secretary, " that the directors

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were put to me respecting this particular, when I produced the names of my creditors, amongst whom were two of the directors, together with the sum of my debt, which amounted then to ninety-six pounds. This heavy burden was wholly left upon me; and instead of receiving from the directors any relief or support under its weight, some individuals of them endeavoured to propogate different stories respecting the cause of my being so much in debt, (witness the story of the Bonnets, mentioned in the sequel of this Narrative). Their design, in this their conduct, was, I suppose, to justify the society in taking no notice of the debt, although contracted while under their patronage.

 " had

" had raised my salary to two hundred
" pounds a year; and that they had passed
" the following resolution :—

" 19*th of Dec.* 1808.

" Resolved, That the directors are earnestly
" desirous of persevering, with increased
" activity, in all legitimate methods of in-
" structing the jews in the knowledge of the
" christian religion. They will also continue
" to afford all suitable relief to those jews
" who shall appear to have suffered by their
" embracing christianity: but they are of
" opinion, that the proposition, submitted by
" Mr. Frey, which respects the *taking of poor*
" *children from their parents, in order to*
" *maintain them in a charity-school,* and to
" *educate them as christians, is ineligible;*
" especially as there is already a free-school,
" supported by the Missionary Society, for
" the instruction of all those jewish children
" who are disposed to attend."

To this resolution I wrote the following letter :—

" *To*

" *To the Rev. G. Burder, Secretary to the*
" *Missionary Society.*

" Dear Sir,

" I am utterly at a loss for words to
" express the extreme surprise and anguish
" of mind, which I felt when I read the two
" resolutions of the directors of the Mission-
" ary Society, which I received on the 20th
" of December last. To be informed, that
" it pleased the directors to raise my salary
" to two hundred pounds per annum, with-
" out mentioning a *single change* in the
" system, astonishes me above measure. I
" should have thought the directors would
" have entertained a more favourable opinion
" of my principles, than to suspect that a
" pecuniary motive was the chief, or rather
" the only, one by which I was actuated in
" sending to them my letter of the 28th of
" November, or in my other proceedings
" since August last. I am not aware that
" any part of my conduct justifies such an
" idea, although it be my duty to provide
" for my family, yet far be it from me *to*

" *sacrifice*

" *sacrifice my conscience* for the sake of
" corruptible things, such as gold or silver.
" I have already stated, that, upon the pre-
" sent plan of carrying on the Jewish Mis-
" sion, I cannot see of what particular use
" I can be to that mission ; consequently, I
" think it *unjust* in me, to receive support
" from public contributions, with the pro-
" fessed design of promoting the conversion
" of the jews, whilst I am fully convinced
" that the object cannot reasonably be
" expected to be obtained. Upon *this*
" principle, and for this reason alone, I
" considered it, from the moment I received
" the above-mentioned resolutions, not only
" justifiable, but also my duty, to leave the
" Missionary Society, however painful to
" my own mind, and distressing to the cir-
" cumstances of my dear family. To this
" effect I wrote a letter immediately, but
" deferred sending it, in consideration that
" I would do nothing rashly, and especially
" as I cannot find that the directors have
" given me any answer to the material and
" principal points, which I humbly sub-

" mitted

" mitted to their serious consideration, I " therefore thought it would be more con- " sistent for me to request of them a plain " and final answer to the particulars just " alluded to.

" With the highest regard,
" I remain,
" Dear Sir,
" Your humble and obedient servant,
" *Jan.* 3, 1809. " C. F. Frey."

A few days after I had sent this letter, I was summoned to attend a meeting of the directors, which I obeyed; the result of this meeting was, that I sent another, the concluding letter, as follows :—

" *To the Rev. G. Burder, Secretary to the* " *Missionary Society.*

" Dear Sir,

" With much pleasure I assure you, that " the suspicion expressed in my last letter is " wholly

" wholly removed, by the kind explanation
" of the chairman at the last meeting; I con-
" sider, therefore, the late resolution of the
" directors, respecting my salary, an addi-
" tional proof of their good wishes to me
" and my family. But as the chairman was
" also so kind as to inform me, in answer
" to the request of my last letter, that the
" *whole plan*, submitted to the directors
" November the 28th, has been considered
" by them, but could not be adopted; I am
" under the painful necessity of repeating,
" that I cannot see of what particular use I
" can be to the Jewish Mission upon the
" present plan. That upon this principle,
" and for this reason alone, I think it unjust
" in me to continue any longer as a mission-
" ary to the jews under the patronage of the
" Missionary Society, and to be supported
" by the public money, with the professed
" design of promoting the conversion of the
" jews, whilst I am fully convinced that the
" object cannot reasonably be expected to be
" obtained, without employing *other means*
" than have been used hitherto. I therefore

" take

" take the earliest opportunity to inform you,
" that, from the next quarter day, I shall
" consider my connexion with the Missionary
" Society, as their Missionary, dissolved.
" Whilst I am communicating to you this
" most important, and, to me, most distress-
" ing intelligence, I earnestly entreat, and
" most humbly beg, of you and every one
" of the directors, to believe me as a man,
" as a christian, and as a servant of Christ,
" that no words whatever are capable of
" expressing my affectionate regard for the
" directors, and the desire of my heart for
" the prosperity of the objects of the
" Missionary Society. I assure you, dear
" Sir, once more, that I do not leave the society
" out of any disrespect to its directors, whe-
" ther considered collectively or individually,
" most sincerely and affectionately do I es-
" teem and highly regard every one of them;
" and should it ever be in my power to pro-
" mote the objects of the Missionary Society,
" by making collections for them, or in any
" other way, I shall greatly rejoice to embrace
" every such opportunity, to shew that I

" am

"am sensible of the obligations under which
"I lie, and the gratitude which I owe them
"for the innumerable and incalculable bene-
"fits conferred upon me and my family.

"Now, may the blessing of the new covenant
"rest upon you and upon every one of the
"directors. May infinite wisdom direct all the
"affairs of the society; and may the pleasure
"of Jehovah prosper in your hands, is, and,
"I humbly hope, ever shall be, the sincere
"wish and fervent prayer of,

"Dear Sir,

"Your ever willing servant in the
"gospel of our Lord and Saviour,

"*Jan.* 18, 1809. "C. F. Frey."

In pursuance of the same spirit with which the London Society had originally set out, the committee resolved to wait a reasonable time before they resumed their operations, and particularly until the questions between myself and the Missionary Society were entirely at rest: and I here solemnly protest, that, at the

the time I quitted the Missionary Society, I had not the least idea of making any pecuniary engagement with the London Society; nor do I believe that any of the gentlemen, who at that time composed the committee, had the most distant expectations of the extraordinary success which has since crowned their exertions. It having, however, pleased God to put it into the hearts of many respectable individuals (who had for a long time been anxious that the Jewish Mission should be carried on upon a more extended system) to unite with them; and not having received any answer to their resolutions sent to the Missionary Society,* and having been informed that I had sent in my resignation, they resolved, on the *first of March*, 1809, "that the society, "formed on the 4th of August, 1808, for the "purposes of visiting and relieving the sick "and distressed, and instructing the igno-"rant, especially such as are of the jewish "nation, should henceforth be called the

* Page 190.

"*London Society for promoting Christianity* "*amongst the jews.*" I fully concurred with this resolution, with the exception, that I would not engage in any active measures until I had fulfilled my engagement with the Missionary Society.

On the 26th of February, 1809, I received from Mr. Burder the following letter:—

"*Hatton Garden,*
"Sir, "*Feb.* 28, 1809.

"It is my duty to inform you, that yester-
"day the following resolution was passed
"by the directors of the Missionary Society.

"Resolved, That, as the connexion of Mr.
"Frey with the Missionary Society will cease
"on Ladyday next, the committee for the
"jews will provide preachers for the follow-
"ing sabbath, (viz. March 26); and that
"the secretary do inform Mr. Frey of this
"resolution.

"I am, Sir,
"Your's, &c.
"Geo. Burder, Sec."

I was

I was informed, on March the 23d, that a printed letter had been circulated by the Missionary Society, respecting my leaving them. On Friday, the 24th of the same month, I preached my last sermon in Artillery-Street chapel, under the patronage of the Missionary Society, from John xiii. 7.— "Jesus answered and said unto him, What "I do thou knowest not now: but thou "shalt know hereafter." This concluding service was honoured with the presence of no less than six directors of the Missionary Society, although during my ministry, for the two preceding years, I do not recollect that two ever attended, and not even *one* more than twice or three times.

Early on the next day, I received from the secretary of the Missionary Society the following letter:—

"*Hatton Garden,*

"Sir, "*March* 24, 1809.

"I enclose for your perusal, a paper con-"taining an account of the steps which have "led to your separation from the Missionary

"Society, drawn up and printed by *order of* "*the directors.* I hope you will find that it "is *accurately* done, and that it *candidly* "represents the whole affair.

"I am, Sir,

"Your's,

"G. Burder, Sec."

CIRCULAR PAPER OF THE MISSIONARY SOCIETY.

"*Mission to the Jews.*

*Paragraph** 1. "Mr. Frey, who has, for "several years past, been employed by the "Missionary Society, in their efforts to call "the attention of the jews in this country to "the Gospel of Jesus Christ, having lately "resigned his office as their Missionary, it "appears to the directors expedient to sub-

* For the sake of more easily referring to different parts of this paper, I have taken the liberty of putting figures to the paragraphs.

"mit

" mit the following extracts from their " Minutes, relative to this subject, to the " perusal of the friends of the society; from " which, they trust, it will appear that Mr. " Frey's secession from them has been *alto-* " *gether his own voluntary act*, merely be- " cause the directors could not, consistently " with their views of propriety and economy, " concur with him in the measures which " he proposed. It will be equally obvious " that they still keep the original object in " view; and are resolved, by the Divine " permission and assistance, to pursue it to " the utmost of their power. They have, " therefore, engaged another minister, in- " stead of Mr. Frey, to supply the pulpit " in Artillery Street, (in conjunction with " other preachers,) and to employ him- " self, as fully as circumstances will allow, " *in visiting the sick and the poor, in* " *the instruction of the jewish children, and* " *in a diligent distribution of suitable tracts* " *among the jewish people.* The Rev. Mr. " Ewing's 'Essays on the Divine Authority, " Scope, and Consummation of the Law and

" the Prophets,' drawn up at the request of " the society, are now in the press, and will " be published previously to the next annual " meeting of the society.—Several tracts, " addressed to the jews, are now printing.

2. " A few months since, Mr. Frey, being " dissatisfied with the measures pursued by " the Missionary Society in behalf of the " jews, and particularly with their declining " his proposal of a charity-school, for the " maintenance of about *twelve* children, at " the expence of *four* or *five hundred pounds* " per annum,* associated himself with a *few* " *persons*, who styled themselves 'The " London Society,' of which Mr. Frey was " constituted *president;* and who professed, " among other objects, to have in view the " conversion of the jews. Mr. Frey con- " curred with this society, and accepted the

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* I am authorised to state, that the twenty-two children in the charity-school of the London Society, are maintained for much less than the above sum.

" office

" office of president in it, without consulting " the directors of the Missionary Society, " whose agent he was, and while receiving " from them a salary of one hundred and " fifty pounds per annum.* A correspon- " dence between the directors and this new " society soon after commenced; from " which it was evident, that the gentlemen " who composed it, considered the Mission- " ary Society *inadequate* to the task they had " undertaken; and judged that their own " measures would be more effectual.

3. " Mr. Frey had applied to the directors " concerning his ordination to the ministry " at Artillery Street; but they delayed their " answer, till it should be clearly understood " on what footing Mr. Frey was to stand " with the new society, and how far he would " continue to be the agent of the Missionary " Society.

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* " They had also furnished his house, assisted him " with money at various times, and lately proposed to " raise his salary to two hundred pounds per annum."

4. " On

4. " On the 14th of November, 1808, the " committee of examination, with the com- " mittee for the jews, met together, to con- " sider the subject of Mr. Frey's ordination; " when they received a message from him, " stating his wish that the consideration " thereof might be postponed, some matters " being then pending, which might probably " influence his future conduct; and that he " would shortly give the directors further " information.

5. " On the 28th of November a letter from " Mr. Frey was read;* in which, after ex- " pressing his dissatisfaction with the present " mode of conducting the Jewish Mission, " he proposed a *new plan;* the heads of " which were,

" 1. That young men and women, boys " and girls, be bound apprentices.

" 2. That employment be found for " others; and,

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* Page 201.

" 3. That

" 3. That a charity-school be added to " the free-school.

6. " Mr. Frey then says, 'that there having " been no appearance of probability that " such a plan would be adopted by the " Missionary Society, my hopes have been " revived by finding that several most res- " pectable persons, both in the established " church as well as out of it, not only " approve of the above-mentioned plan, but " are likewise willing to exert themselves in " raising a fund for that purpose: but you " will please to observe, that none of them " would unite with the Mission to the Jews, " except it be wholly separated from the " Mission to the Heathen; and a society " formed from among the directors of the " Missionary Society, and others whom they " may think proper to associate with them- " selves, having for its object the conversion " of the jews. That this society be em- " powered to solicit pecuniary assistance " from the public; and apply the same in " adopting this plan, and other means that

" may

" may be pointed out and approved by the " directors.' He then adds, ' should the " directors be pleased to consent to *this*, " there would be no need of the London " Society ;* but if this be declined, I cannot " see of what use I can be to the Jewish " Mission, on the plan on which it has " hitherto been conducted.'

7. " On the 12th of December *it was re-* " *solved*, to invite Mr. Frey to attend a special " meeting of the directors on the 19th, for " the purpose of laying before them a detail " of the plan he had proposed; and for " enquiring into the practicability of its " execution.

8. " On the 19th of December, the direc- " tors having been summoned to take into " consideration the proposals of Mr. Frey, " his letter was read; and several questions " were proposed to him on the means of " carrying his plan into effect. After a full

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* I added more, which ought not to have been left out. See page 206.

" considera-

" consideration of the subject, the question
" was put on the eligibility of Mr. Frey's
" plan; when it was

9. " *Resolved*, That the directors are earn-
" estly desirous of persevering (and with
" increased activity) in all legitimate me-
" thods of instructing the jews in the know-
" ledge of the gospel; and they will con-
" tinue to afford all suitable relief to those
" jews who shall appear to have been suf-
" ferers by their embracing christianity:
" but they are of opinion, That the propo-
" sition submitted by Mr. Frey, which res-
" pects the taking of poor children from
" their parents, in order to maintain them
" in a charity-school, and educate them as
" christians, is ineligible; especially as there
" is already a free-school, supported by the
" Missionary Society, for the instruction of
" all those jewish children who are disposed
" to attend.

" 10. At this meeting, it appeared to the
" directors, that considerable more than one
" thousand pounds per year would be neces-

" sary

" sary for the execution of Mr. Frey's plan:
" and that the society could not, consistently
" with their *multiplied engagements*, allow
" so great a sum for the jews only, *even if*
" *the new plan had been wholly approved*
" *of by the directors.* At the close of this
" meeting, Mr. Frey was admonished, in the
" most solemn and affectionate manner, by
" several of the directors; who pointed out
" to him *the evils which they feared would*
" *ensue to the Mission to the Jews*, and to
" himself, should he persist in his resolution
" to withdraw from his situation. Mr. Frey,
" however, did persist in his determination;
" for, on the

11. " 16th of January, 1809, a letter was
" read from Mr. Frey; informing the direc-
" tors, 'That, from the next quarter-day,
" (March 25,) he should consider his con-
" nexion with the society, as their mission-
" ary, dissolved.'

12. " 23d of January, 1809, Mr. Frey's
" letter of resignation was again read, and
" ordered to be entered on the minutes; and
" it was

13. " *Resolved*,

13. " *Resolved*, That although Mr. Frey " (notwithstanding the attention and can- " dour with which his repeated propositions " for conducting the Mission to the Jews " have been considered and discussed) has " voluntarily withdrawn himself from the " service and patronage of this society, the " directors feel extremely concerned, that " *his attachment to his own plans* has in- " duced him to put an end to his engage- " ments with them. They are, however, " determined to continue to use every effort " which may appear to them to be eligible " for the instruction and conversion of the " jews, pursuant to their resolution of the " 19th of December last.

14. " The friends of the society will, from " *this statement* of facts, clearly perceive, " that Mr. Frey, in consequence of his " *adherence to his own plan*, which the " directors could not conscientiously adopt, " has, *contrary to their wishes*, dissolved his " connexion with the Missionary Society: " but that the directors are as earnestly

" desirous as ever to promote, by every
" method which appears to them scriptural
" and practicable, the conversion of the
" posterity of Abraham; and, for this pur-
" pose, the directors request the religious
" public to recollect, that pecuniary assist-
" ance will continue to be necessary. They
" trust, therefore, that the funds of the
" Missionary Society will be augmented by
" annual subscriptions, in order that their
" increasing expenditure may be provided
" for; and that, for this particular object,
" the Jewish Mission, generous contributions
" will be made, both by public collections
" and private donations. They beg leave to
" add, that any application which may here-
" after be made to the religious public by
" Mr. Frey, for pecuniary assistance for the
" jews, is not to be considered as made
" under the *sanction* of the Missionary
" Society.

" Signed (by order of the directors)
" *London*, " G. Burder, Sec.
" *March 20th*, 1809."

" * * * The

" *** The expenditure of the society, in " behalf of the jews, has been more than two " thousand pounds; of which two hundred " and thirty have been devoted to the sup- " port of the schools, and about eight " hundred to the relief of indigent jews."

Having perused this paper, I wrote the following letter:—

" *To Mr. Burder.*

" Dear Sir, " *March* 25, 1809.

" I received your letter, and the paper " which you enclosed for my perusal. I am " rather at a loss to know your design in " sending it: if it was to know whether I " approve of it or not, that you might make " any alteration in its contents, I think you " would have sent me a copy of the *manu-* " *script*, or at least before any were distri- " buted. I therefore fear that such proceed- " ings will be attended with bad conse- " quences. If this paper be circulated, I shall " be under the necessity of taking notice of

" it. I wonder that none of the directors " perceived, that several things stated in this " paper as facts, are absolutely false;* and, in " many instances, where the truth is not de- " parted from, it is so *garbled* and *mutilated*, " as to lead to conclusions diametrically op- " posite to such as would be the result, if the " whole circumstances were given with per- " fect candour. It was my anxious wish, as " I believe it was that of the London So- " ciety, to avoid any discussion before the " public. Whatever mischiefs, therefore, " now arise, will necessarily be attributed " to the Missionary Society, who thus *com-* " *mence hostilities.*

" I am,

" Dear Sir,

" Your's, most sincerely,

" C. F. Frey."

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* The reader will observe, that this letter was written immediately after I had read the preceding paper, at the moment when my mind was a good deal hurt, and before I had sufficient time fully to consider and compare its contents with the various circumstances to which it referred. Had I to write it now, I should say, " not strictly true," instead of " absolutely false."

The

The London Society having obtained Mr. Beck's meeting-house, in Bury Street, St. Mary-Axe, for preaching, under their patronage, an evening lecture to the jews, on the Lord's day, the commencement was appointed for the 26th of March. This circumstance having been made public, Mr. Beck, on that morning, received the following letter from Mr. Burder:—

" *Hatton Garden*,

" Dear Brother, " *March* 24, 1809.

" I understand that Mr. Frey has engaged " your place for preaching a lecture to the " jews.—You had, no doubt, a perfect right " to give him that permission; but, I think, " it would have been both prudent and " friendly, first to have enquired of the " Missionary Society into the cause of Mr. " Frey's separation; as it has the appear- " ance of sanctioning Mr. F. rather than a " society, which, I hope, by their long " labours in a good cause, deserves more " credit with the religious public. I think, " however, that before I had given a public

" sanction to an individual, who separated " from a body from which he has received " great favours, I should first have asked " that body, what was its opinion on the " subject?—I take the liberty of enclosing " to you a *paper*,* in which this matter is, I " hope, *candidly* stated.

" I am,
" Dear Sir,
" Your affectionate brother,
" G. Burder.

" *To the Rev. Mr. Beck,*
" *Bury Street.*"

On the Monday following, I had occasion to call upon Mr. Burder. He requested me to explain the contents of my letter respecting the circular paper he had sent me. I replied, my remarks would be of no use, as it had already been circulated. To which he said, " if it contain any thing " wrong, the directors may easily contradict " it." Accordingly, I made several observations, but, I am sorry to say, without effect;

* This was the circular paper before inserted.

for

for I soon found that the circulation had been very extensive, and that a paragraph had been inserted in the Evangelical Magazine, for April, 1809, the effects of which had been most injurious, both with respect to my character, and with respect to the London Society; so much so, that several ministers and private christians refused to become subscribers, and to assist the new institution, until they should see my statement of the whole business. It was therefore necessary, though *exceedingly painful*, that I should lay before the public an uninterrupted chain of all the circumstances that have transpired since I came under the Missionary Society, until my connexion with them was dissolved.

Having resolved to enter upon this most arduous task, (for so my peculiar disadvantages, before alluded to,* and various engagements, have made it to me,) I gave Mr. Williams, the publisher of the Evangelical

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* Page 6.

Magazine,

Magazine, an advertisement,* which he promised to insert in the number for May, 1809;

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* " *Narrative of a converted Jew.*

" Early in June, will be published, price four shillings, " in boards, (with the portrait of the author,) the life of " Joseph Samuel C. F. Frey, minister of the gospel to " the jews, written by himself: which will contain an " account of his descent and education; his offices " amongst the jews; the time and place of his embrac- " ing christianity; the occasion of his entering the " seminary at Berlin; his design of coming to this " country; and his labours under the patronage of the " Missionary Society: together with, a full explanation " of all the circumstances which led to his separation " from that society, and his union with the London " Society for promoting Christianity amongst the Jews.

" Mr. Frey has also prepared for the press, and will " shortly publish, by subscription, price, to subscribers, " eight shillings, in boards, to be paid on delivery, an " *English-Hebrew Grammar.* The work will contain " about two hundred pages, 12mo. Subscriptions re- " ceived by the author, No. 31, Mount Street, White- " chapel Road."

but,

but, to my surprise, I found it was left out. On enquiry, I was told by Mr. Williams, that it had been sent to some of the directors of the Missionary Society, to see if they had any objection to its being inserted, by which means it was delayed till it was too late for insertion in the Magazine for that month, but that I might rely upon its being inserted in that for the month of June. Having mentioned this to the publisher of my Narrative, he sent another copy of the advertisement to Mr. Williams, but, to his great astonishment, it was returned to him, saying "it could not be inserted till "the editor has seen a copy of the work."

Myself not being in town, the advertisement was sent to Mr. Fox, the secretary of the London Society, who wrote to Mr. Burder on the subject, which produced the following letter:—

"*Halton Garden*,

"Sir, "*May*, 18, 1809.

"I received a letter from Mr. Fox,* who "is very angry at the non-insertion of your

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* See Appendix.

"adver-

" advertisements* last month; I have not
" replied to that letter, as it was the judg-

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* Mr. Burder uses the plural, in reference to Mr. Fox's advertisement, which was treated in the same manner as mine. That the reader may be able to judge whether Mr. Fox's advertisement ought to have been inserted or not, I subjoin a copy of it :—

" The committee of the London Society for propaga-
" ting Christianity among the Jews, beg leave to inform
" the religious public, that they have opened a lecture
" to the jews, on Lord's day evenings, at six o'clock; to
" be conducted by the Rev. Mr. Frey, with the occa-
" sional assistance of other ministers, at the Rev. Mr.
" Beck's meeting-house, Bury Street, St. Mary-Axe.

" The committee also beg leave to state, that they
" are endeavouring to form a library, of such books as
" particularly relate to jewish literature. They will be
" much obliged to such persons, possessing such works,
" and willing to dispose of them, to apply to the Rev.
" Mr. Frey, No. 31, Mount Street, Whitechapel Road.

" It is necessary to observe, that the London Society
" has no connexion with the Missionary Society."

N.B.—See an explanation of this last paragraph, in Mr. Fox's observations, prefixed to his letter in the Appendix.

" ment,

" ment of some of my friends, that it was
" too scurrilous to deserve an answer. The
" real reason of the omission was, that, as
" you meant to publish a narrative of your
" life, and the causes of your separation
" from the Missionary Society, it would be
" proper for some of us to know what you
" said on that subject, before we noticed it
" to the world. I sent to some friends for
" their opinion, whether the advertisement
" should be published or not, and they neg-
" lected to return it till it was too late. I
" shall be glad, if that part of your Narra-
" tive, which respects the society, is printed,
" if you will favour me with a copy of it
" immediately. It is not the wish of any of
" your former friends to behave in a *hostile*
" *manner*, either to you or your new con-
" nexions, and I hope nothing so angry and
" abusive, as Mr. Fox's letter to me, will
" escape our pen. He calls us *swindlers*,*
" because the money for the advertisement
" was not returned; but Mr. Williams will
" inform

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* See Appendix.

" inform you, that it was twice offered to
" be returned, and refused.

" I am,
" Your's, &c.
" G. Burder.

" *P.S.*—I wish you would inform me, for
" my satisfaction, how it is, that, after I and
" others urged you for three or four years
" past to publish your life, and you could
" never get time to do it while in connexion
" with the society, you have been able,
" within a month of your leaving us, to
" announce its publication : this seems to us
" a great mystery."

My answer to this letter was as follows :—

" Dear Sir,

" This moment I received your letter,
" to which I reply without delay. I per-
" ceive that the advertisement, relative to the
" London Society, for which Mr. Fox had
" paid, and that relative to my Grammar and
" Narrative,

" Narrative, have been considered as one, but
" have no connexion whatever. With res-
" pect to Mr. Fox's letter, whether it de-
" serves praise or blame, I can assure you,
" that neither I, nor any other person of
" the committee, had any thing to do with
" it. If that part of my Narrative, which you
" wish to see, had been printed, or was even
" composed, you should be very welcome to
" see it. You may rely on this, that it shall
" contain nothing but the truth; it shall,
" however, contain *the whole truth;* and
" as I shall be under the necessity of referring
" to some resolutions of the directors merely
" from memory, which may err, I will shew
" it to you before it goes to the printer, lest
" I should give offence, without design.
" In its composition, it is my earnest desire
" to manifest the spirit of meekness and for-
" giveness, like the Divine Master whom I
" have the honour to serve. To satisfy your
" mind, why I publish my Narrative at this
" time, rather than at any former period, I
" need only observe, that I ever saw dif-
" ficulties, almost insurmountable, and

" would, even now, have delayed it till a
" future period, but was at first compelled to
" attempt it, by the consideration, that from
" the profits arising from its sale, I might be
" able to pay the debts contracted whilst
" with the Missionary Society, and to pro-
" vide for my family after I had left them, as
" I had no other prospect whatever, except
" teaching Hebrew; and I am now sitting
" almost day and night to finish it, that by
" the real statement of all the circumstances
" which led to my separation from the
" Missionary Society, that prejudice might
" be removed from the minds of ministers
" and people, which was infused, perhaps
" without design, by the directors' circular
" letter, and by a paragraph in the Evangeli-
" cal Magazine for April last.

" I cannot conclude this letter, without
" begging of you the favour to inform me,
" whether the Missionary Society ever paid
" a bill of nine guineas, for *bonnets*, for

" Mrs.

" Mrs. Frey,* or any other bill, relative to " her or any of her family? In the hope of " a speedy answer to this query,

" I am,
" Sir,
" Your willing and obedient servant,
" C. F. Frey."

To this letter I affixed a note, of which I have not a copy, but the substance of it was this: " I requested of Mr. Burder to " favour me with his name as a subscriber to " my Hebrew Grammar, not for the sake of " increasing the number of subscribers, but " to shew the public that there existed no " hostility between us."

In a few days afterwards I received another letter from Mr. Burder.

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* It was reported by some of the directors, that there had been such a bill, which, if true, it is presumed, would have been known to Mr. Burder, the secretary.

 " Sir,

" *Hatton Garden,*

" Sir, " *May* 24, 1809.

" I have consented to the insertion of the " advertisement of your life, &c. on the *con-* " *dition* you stated in your letter of the 18th, " that you will shew me that part of it which " relates to the Missionary Society before it " goes to the press.* I shall be sorry to " have any *controversy* with you about what " you may publish, and it is best to prevent " it, if possible.

" I cannot but think it was a want of " decency in your new friends, to give " away thousands of bills at the doors of the " chapels where our late meetings were held, " announcing your new plan; in which you " were taking, as far as you could, the Mis- " sionary business, that respected the jews, " out of the hands of those friends who had " supported you for years.

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* That I performed this condition, the reader will see at the close of this chapter.

" I also

" I also wonder at a proposal made to me " this day, by Mr. Stevens, to take a part in " the worship at the *Jews' Chapel*, Spitalfields; " for it is plain, that my doing so would be " a public declaration of my approbation of " your conduct in quitting the society, which " it would be hypocritical in me to give, " for I think it very blamable. You know, " that it was formerly mentioned, as the " intention of the society, to send you abroad " to your brethren on the Continent, after a " due trial had been made at home; but you " have withdrawn yourself, without leave, " from the people who brought you forward, " *merely because of your own favourite plan*, " which they could not approve.

" For the same reason, I must decline being " a subscriber to your Grammar, chiefly be- " cause I cannot countenance your conduct, " *and also, because I must doubt whether you* " *are competent to the undertaking, at least* " *some of your jewish brethren doubt your* " *competency*. All is well that ends well.

" Your's, &c.

" G. Burder.

" *N.B.*

" *N. B.*—I know nothing about the bon-
" nets. I have heard there was a bill of
" nine guineas for that article, but never
" heard that the society had any thing to
" do with it."

Having spent every moment of my time, consistent with my other engagements, since April last, in writing that part of my Narrative relating to my separation from the Missionary Society, I have now finished it, I trust, in a faithful manner.

The reader has now an opportunity of comparing the " *accurate* and *candid* state-
" ment of the steps which led to my separa-
" tion from the Missionary Society," as given in their *circular paper*, with the account contained in the preceding Narrative.

Upon this subject, my conscience tells me, I stand acquitted in the sight of God; and to my kind and liberal friends in the religious world, I beg leave to submit the following considerations:—

First—

First—That the agreement between a missionary and the Missionary Society, is contracted by the consent of both parties.

Secondly—That the missionary promises to obey the orders of the society, in every thing relative to the mission on which he is sent, and to spend his time and talents in promoting that object. The society, on the other hand, promises to supply the missionary with every thing reasonably necessary in the situation he is to occupy, and to furnish him with the means necessary to accomplish the object they both have in view.

Thirdly—That on the performance of these conditions naturally depends the duration of the agreement. The directors of the Missionary Society consider themselves at liberty to dismiss a missionary whenever he is unfaithful to his promise: nor ought they to be offended with any missionary who leaves them, should *they* not perform their promise; or if it should appear that their mutual exertions became inefficient, and that their object was frustrated, or hopeless.

Let

Let these propositions be applied to the question between myself and the Missionary Society.—The first observation will be as follows:—

In compliance with the choice of Mr. Jaenicke, at Berlin, I came to England, to be placed under the patronage of the Missionary Society. The Missionary Society complied afterwards with my wish, to let me remain in this country to promote the conversion of the jews. That I performed the terms of my engagement, and that my general conduct was not unsatisfactory, is fairly to be inferred from the anxiety which the directors have shewn in their circular paper, before alluded to, to convince the public, "that my separation was *altogether voluntary*;" and from "their *solemn* and *affectionate* admonition, "not to persist in my resolution to withdraw "from my situation; and that they felt "extremely concerned that my attachment "to my own plans had *induced me to put an* "*end to my engagements with them*, con-

"*trary*

" *trary to their wishes.*"* Nor can it be said that I lost the spirit of a missionary, or abandoned the object for which I staid in England, and therefore left the society; for the directors themselves declare that I seceded, " *merely* because the directors could " not, consistently with their views of pro- " priety and economy, concur with me in " the measures which I proposed."† And, in another part of the same paper, it is said, " That the society could not, consistently " with their multiplied engagements, allow " so great a sum for the jews only, *even if* " *the new plan had been wholly approved of* " *by the directors.*"‡ Does it not hence follow, that I was still anxious to promote the same object under the patronage of the Missionary Society, but that *they could not* furnish me with the means necessary to obtain the object? And was not this sufficient ground for me to leave the Missionary

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* Circular paper, *parag.* 1. 10. 13. 14. † Ibid. 1.

‡ Ibid. 10.

Society,

Society, and to unite with that society which promised to furnish me with those things which were necessary to accomplish the object?

As the directors have noticed the expenditure of the society on account of the Jewish Mission,* it will be necessary to make a few remarks on their statement. In their circular paper, we are told, "that the whole expenditure of the society, in behalf of the jews, has been more than two thousand pounds; of which, two hundred and thirty pounds have been devoted to the support of the schools, and about eight hundred pounds to the relief of indigent jews." Hence it appears, that the schools, and the indigent jews, having taken more than one thousand pounds, the various other expences of the Jewish Mission, (which must amount, at least, to some hundred pounds,) including every charge upon my account, cannot exceed the remaining thousand. If this

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* Circular paper, *parag.* 14. † Ibid.

letter,

letter, therefore, was designed to give an "*accurate* and *candid*" statement, it might have been expected to mention, at least, that Mr. F. has been as useful to the Missionary Society as he has been expensive. For, it is well known, that I crossed the country in its length and breadth, to preach in behalf of the Missionary Society; by which means, the society has not only been made known to multitudes that had never before heard of its name, and received, in consequence, many subscriptions and donations; but it may be collected from various numbers of the Evangelical Magazine, that the collections made after I had preached, amounted to three thousand pounds.* Notwithstanding, therefore, all the expences of the Jewish

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* In one journey I preached thirty-two times in four weeks, and collected four hundred and seventy-one pounds; and in another tour, I preached one hundred and seventeen times in eleven weeks, and collected about one thousand eight hundred pounds. See the Evangelical Magazine, 1806, page 615, and 1807, pages 384 and 487.

Mission, the funds of the society have been considerably augmented by means of the *Jewish Missionary*.

Having thus far completed my labours, I submitted them to several of my friends, which produced the following train of circumstances, and which I feel myself compelled to lay before the public.

On the 28th of August, the following letter of Mr. Stevens was presented to the directors of the Missionary Society, by a minister, one of the directors:—

" 2, *Sion College Gardens*,
" Sir, " *August* 28*th*, 1809.

" You will, I hope, excuse the liberty I " take, as a stranger, in addressing you upon " a subject of very great importance, in the " religious world; and one which, in the " situation in which you stand as a Mission- " ary director, you cannot be indifferent to.

" The

" The subject I allude to is, the separation
" of Mr. Frey from the Missionary Society,
" and the subsequent formation of the London
" Society for promoting Christianity amongst
" the Jews. You are, no doubt, aware of a
" paper which the Missionary Society cir-
" culated upon that occasion, and that Mr.
" Frey, in the advertisements of his Narra-
" tive, intimated his intention to state therein
" his reasons for such separation. This has
" been alluded to on all sides so frequently,
" that it is quite clear the religious public
" are looking up to it with some anxiety.
" As it has been my lot to stand somewhat
" conspicuous in this matter from the begin-
" ning, and as Mr. Frey has submitted a
" copy of his Narrative to me, upon inspect-
" ing that part of it which relates to his sepa-
" ration, I find that, in order to justify him-
" self, it is indispensibly necessary he should
" insert a very voluminous and somewhat
" private correspondence, not only between
" himself, but between me and one of the
" directors of the Missionary Society; and
" that it is scarcely possible to state the

" truth, and yet avoid making some observa-
" tions, which may give offence and increase
" the irritable feeling (if any) which at pre-
" sent exists. Reflecting upon the probable
" consequences of inserting any such state-
" ment, and deprecating, as I do, any discus-
" sion which may afford a handle to the
" enemies of the cause of christianity in
" general, I earnestly entreat you, Sir, as a
" Missionary director, and a christian, to
" consider whether some such passage as this
" might not be inserted in Mr. Frey's Narra-
" tive, and in the Evangelical Magazine, viz.
" —'*A good understanding having happily*
" *been effectuated between Mr. Frey and the*
" *directors of the Missionary Society, it is no*
" *longer necessary to trouble the public with*
" *the reasons for his separation.*'

" The London Society have already eight-
" een jewish children under their patronage;
" seventeen are in the house, and one sup-
" ported and educated (under peculiar cir-
" cumstances) out of the house. They have
" opened a free-school, in which four hun-

" dred

" dred children are daily receiving educa-
" tion, and amongst this number there are
" several jewish children. A jewish rabbi,
" a native of Jerusalem, and acknowledged,
" by the candid and learned amongst them-
" selves, to be a prodigy in jewish literature,
" has embraced christianity, and is now
" learning English, and receiving instruc-
" tion in the doctrines of christianity, under
" the care of the Rev. T. Fry, of the Lock.
" One great benefit resulting from the
" charity-school is, that the parents of the
" children almost uniformly attend the
" public worship; and, without making in-
" vidious comparisons, or attempting to look
" into causes, it is a fact which any one,
" who will, may convince himself of, that
" seldom less than one hundred, frequently
" two and three hundred, and, upon one or
" two occasions, from four to five hundred
" jews have been patient hearers of the
" lecture. We trust that some useful tracts
" have been distributed; and that you may be
" enabled to judge of them, I enclose you a
" complete set. The plan of a manufactory

" is nearly matured; and it is only from the
" *scantiness of funds* that this most import-
" ant means has not already been had
" recourse to; and we have now six or seven
" jews who alledge their conviction of the
" truth of christianity, but whom the Lon-
" don Society cannot notice, for want of an
" establishment of this nature. I take the
" liberty of assuring you, that I am alone
" actuated by a desire to promote the one
" great object in view, and to prevent the
" enemies of this cause, and of religious truth
" in general, from having *reason to triumph,*
" *or an occasion to stumble.*—I trust they
" will be received in the same spirit, and that
" you, Sir, in communicating them to the
" board of directors, will recommend them
" to adopt such measures as the circum-
" stances seem to demand. If I might pre-
" sume to suggest a plan, it would be, that
" two directors of each institution should be
" deputed to meet, and endeavour to settle
" a form of public notification, which might
" be satisfactory to all parties, and wound
" the feelings of none.

" Whatever

" Whatever the result of this letter may " be, I shall feel satisfied in having dis- " charged my duty; and have the honour to " remain

" Your most obedient servant,

" W. S."

No official message, written or verbal, was returned to Mr. Stevens from the Missionary Society; but he was merely informed, by the gentleman who delivered his letter, that the Missionary Society could not notice any letter relative to a public body, which came from an individual, and that the communication must be official.

At a meeting of the London Society, September 10th, the following resolution was unanimously agreed upon:—

" Mr. Stevens having communicated to the " committee that he had written to the Mis- " sionary Society, with a view to prevent, if " possible, any appeal to the public on the " part of Mr. Frey, but that the same had

" not been noticed, because it did not come
" officially from this society—

" It is resolved, That as it is the sincere
" desire of the London Society, in their
" endeavours in the great cause to promote
" christianity amongst the jews, to act with
" brotherly love towards the Missionary
" Society; and judging that, by a union of
" spirit, great advantages will accrue to their
" grand object in particular, as well as to
" the cause of Christ in general, the com-
" mittee of the London Society feel extremely
" anxious that a good understanding shall be
" revived between Mr. Frey and the Mis-
" sionary Society, in order that the various
" prejudices which have been excited against
" that gentleman and the London Society,
" by the paper circulated under the autho-
" rity of the Missionary Society, *and by*
" *other means*, may be done away; and that
" thereby, Mr. Frey should be released from
" the necessity of publishing, in his Narra-
" tive, all the particulars and correspondence
" concerning his separation from the Mis-
" sionary Society.

" The

"The committee of the London Society, "anxious to effectuate this desirable end, "request of the Missionary Society to "appoint a deputation of a number of their "directors, to meet an equal number of their "committee, who shall be empowered to "discuss this subject, so that the most ami-"cable adjustment may be produced.

"By order of the committee,

"Joseph Fox, Sec."

This resolution was presented to the Missionary Society, by a different minister and director, on Monday, September 11th; and a special meeting of the directors was convened for Monday, September 18th; when the following resolutions were passed, and afterwards transmitted by Mr. Burder to Mr. Fox:—

"*Hatton Garden*,

"Sir, "*September* 19*th*, 1809.

"I inclose the resolutions passed yester-"day by the directors of the Missionary "Society, in consequence of a letter lately

"received

" received by them from the London Society,
" and which you will have the goodness to
" lay before them when convenient.

" I am,
" Sir,
" Your's, &c.
(Signed) " G. Burder, Sec.

" *To Mr. J. Fox.*"

At a meeting of the directors of the Missionary Society, held on Monday, Sept. the 18th, 1809, for the purpose of taking into consideration a letter from the London Society, the following resolutions* were adopted:—

" 1. That the separation of Mr. Frey from
" the Missionary Society made it necessary,

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* These resolutions the Missionary Society have since thought proper to print and circulate, just as they are inserted here. Might one not have expected that christian candour would have seen the propriety of stating the circumstances which preceded and gave rise to them!

" on

" on the part of the directors, to inform
" their constituents of the circumstances
" which occasioned it.

" 2. That as the statement, which has been
" published, contains, in their opinion, a just
" and impartial representation of those cir-
" cumstances, they cannot admit they are
" calculated ' to excite prejudices' against
" Mr. Frey, or the London Society.

" 3. That while the directors of the
" Missionary Society will sincerely rejoice
" in the success of *every attempt* to promote
" the conversion of the jews, *and disclaim*
" every idea of *hostility* or *opposition* to *Mr.*
" *Frey*, or the *London Society;* yet, as their
" opinion, on the grounds of his separation
" from them, and on his conduct in the
" formation of the new institution, remains
" unchanged, *and as they cannot approve of*
" *the measures adopted by the London So-*
" *ciety*,* they deem it improper to adopt

* It would have been better to state the objections, than thus to deal in generals.

" any

" any proceedings which may imply their
" sanction or approbation thereof.

" 4. That for these reasons, which are
" further strengthened by the recollection of
" the inutility of meetings on former occa-
" sions,* they are of opinion, that they should
" respectfully decline the interview proposed
" by the committee of the London Society,
" and therefore do decline it accordingly.

(Signed) " G. Burder, Sec.
" *To Mr. J. Fox.*"

These papers speak so fully, that any comment upon them, or the motives of the several parties, except what is necessary to

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* There never was but one meeting, (see page 167,) and the only reason why that was useless, was because the resolutions which were passed by the Missionary Society were totally different from the objections stated, and were such as no society could accede to, without surrendering their own judgment.

" connect

connect them with the other proceedings, would not only be superfluous, but even insulting, to a discerning and christian public.

I am, however, compelled to insert, at least, the following fact, which the reader may compare with the second resolution, adopted by the Missionary Society on the 18th of September last. A minister of the gospel, in his letter to me, dated May the 13th, 1809, signed, "J. A. J.," saith—

"Dear brother,

"I received your parcel, inclosing pro-
"posals for your intended Hebrew Grammar,
"and Plans of your new Society for the
"welfare of the Jews. Of course, it would
"be unfair in me to condemn you, until I
"heard your defence. However, I will
"confess that my mind did receive some
"impression, from the statement of the Mis-
"sionary Society, to your disadvantage."

This

This testimony, although many more might be produced, I hope will be sufficient to convince the directors, "that their state-"ment was calculated to excite prejudices "against Mr. Frey and the London So-"ciety." But, to do justice to a great number of the directors, I must mention, that I am told this resolution has been carried by a small majority.

Having received such resolutions, it was in vain to think of any other means of reconciliation, and it was resolved that my Narrative should no longer be withheld from the public. But before it could be sent to the press, it was necessary that Mr. Burder should see a copy of it, according to his request, and my consent for the purpose, as expressed in Mr. Burder's letter, page 244, "to prevent "any controversy" about this publication. Accordingly, I sent a copy of the MS. to Mr. B. accompanied by the following letter:—

"*To*

" *To Mr. Burder.*

" Dear Sir, " *Oct. 3d*, 1809.

" Conformable to the condition upon " which you consented to the insertion of " the advertisement in the Evangelical " Magazine for June last, I now send you " the MS. for your perusal, *and shall be* " *glad to receive your remarks on its con-* " *tents.* You will perceive there is a blank " left in No. 5, page 92, for the resolutions " of the Jewish Committee, passed towards " the end of July, 1808, which I will thank " you to supply, or else send me a copy of " them, that I may insert them myself, other- " wise I must state this application and your " refusal. This Narrative having been de- " layed, *much to my injury*, in compliance " with the well-meant and pious, though in- " effectual, wishes of some christian friends, " I request you will return it to me in the " course of the week.

" I am,

" Dear Sir,

" 31, *Mount Street*, " Your's, truly,

" *Whitechapel.*" " C. F. Frey.

On the 7th of October, Mr. Burder returned my MS. with the following letter:—

"Sir,

"I thank you for sending the MS. according to your promise. I have had time only to give it a very cursory perusal, and am not prepared to make any observations upon it. The copy of the resolutions you wish for may be had of Mr. Langton, if you will take the trouble of calling on him. I would send them, but have not a copy at home.

"*Hatton Garden*, "Your's, &c.
"*Oct. 7th*, 1809. "G. Burder."

The resolutions just referred to, I afterwards received, and have inserted them in their place.*

* Page 156.

CHAP.

CHAP. VIII.

LABOURS UNDER THE PATRONAGE OF THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

HAVING been under the necessity of stating, in the body of this work, the circumstances which gave rise to the London Society, I thought it also my duty to give a brief account of its progress, and insert its rules, and the names of the committee.

The preaching of the gospel being the great means in the conversion of sinners, the London Society made it their first concern to obtain for me a place of worship.

Accordingly, on the 26th of March last, the first Sabbath after I had left the Missionary Society, I commenced an evening lecture, under the patronage of the London Society,

at the Rev. Mr. Beck's meeting-house, Bury Street, St. Mary-Axe.

Amongst the crowded congregation that attended these lectures, hundreds of my jewish brethren were patient and attentive hearers.

The lecture, however, was not long continued in that place; a more extensive field of usefulness having presented itself. The large building, situated in Church Street, Spitalfields, occupied for many years as a French Protestant church, being to let, the London Society hired the same, and denominated it "*the Jews' Chapel.*"

In this place are three services every Sabbath; the morning and the afternoon being usually supplied by different ministers, I preach the lecture in the evening to the jews, of whom from fifty to three or four times that number, have frequently attended. I preach also a lecture to the jews on Wednesday evening, on the Epistle to the Hebrews; and

and on the Friday evening, a prayer-meeting for the jews is held at the same place, and an exhortation is given by different ministers.*

The distribution of suitable tracts is a second necessary and useful means in promoting christianity amongst the jews. The London Society have therefore printed several different tracts, and are diligently distributing them amongst God's ancient people. Through one of these tracts being given to a jew in the country, two children have been placed under the patronage of the society. How just and true is the advice of the wise man:—"In the "morning sow thy seed, and in the evening "withhold not thine hand, for thou knowest "not whether shall prosper either this or "that, or whether they both shall be alike "good." As most jews in this country are either Germans or Dutch, the society have translated one of their tracts into the German

* Three of the pew openers are jews, who have embraced christianity.

language, and intend to print the same in the Dutch language also.

Another great object which the London Society has in view is, *the education of jewish children;* but being fully convinced that scarcely any jew would send a child to be taught the principles of christianity, merely for the sake of education, they have thought it necessary and proper to establish a *charity-school,** to board, clothe, and educate the children, until they arrive at a proper age to bind them out apprentices. The children belonging to this school reside in a spacious house adjoining the Jews' Chapel, and are under the care of a *pious*, *diligent*, and *faithful* master and mistress, who were both born and educated jews, but have for several years embraced the christian religion.

Into this institution twenty-four jewish children, nienteen boys and five girls, have al-

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* See the necessity and utility of such an institution, stated in the plan, page 133.

ready

ready been received; some of which, although awfully ignorant of the God that made them, and actually living, even at that early age, in the practice of divers sins before they came under the patronage of the society, are *now* well acquainted with their bibles, grateful to their benefactors, obedient to their master, and edifying in their conversation. Often, when feeding these lambs, or hearing the praises of the Redeemer from the mouth of these babes, my heart leaps for joy, and I cannot but bless God, with old Simeon, on another occasion, and say, " now lettest thou " thy servant depart in peace, for mine " eyes have seen thy salvation."

The London Society has also established a *free-school* for christian children, in the hopes that jewish children might come with them. In this school upwards of four hundred boys are daily instructed upon Joseph Lancaster's plan. Amongst those of my jewish brethren, who, I hope and trust, will bless God through eternity for the London Society, is a jewish rabbi, a native of Jerusalem,

salem, (see page 255,) at present under the tuition of a gospel minister in the established church. If it should please the Lord to implant a principle of grace in his heart, what effects, both in the jewish infidel, and even christian world, may not his conversion produce!

To find employment for those jews who attend the preaching of the gospel, is one of the most difficult things that occupy the thoughts of the London Society. A plan is now nearly matured which will remove this difficulty, as soon as the funds of the society will admit of it.* The liberal support which the

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* In consequence of this declaration of the London Society, upon another occasion,† an observation has been made and circulated, with some degree of industry, that the society was in a declining state, and incapable of carrying on their objects. It would have been extraordinary, if, in the short space of six months, they could have done more than they have; and they are not apprehensive, that a candid religious public will think it ominous

† Page 256.

the society has already received from the public, has been more than could be expected, *considering the various means that have been made use of to crush it in the very birth.* It is, however, pleasing to find, that the prejudices which have been excited are wearing off, and the liberality of the public is increasing.

Of late, the society has been greatly encouraged by the pious zeal of christians of different denominations, who have formed themselves into committees, to aid the London Society, by their fervent prayers, united

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nous or surprizing, that (with all the prejudice which has been stirred up against them) they should have occasion to make the above application.

It is material here to observe, how the society is at different times assailed. If they engage in any considerable object, they are blamed for rashness and want of foresight, in not previously establishing funds, &c. If they state they have a specific object in view, for which they require additional support, then such reports as the preceding are raised.

talents,

talents, and liberal contributions. Such committees have already been formed at Newcastle, Alnwick, Berwick, Haddington, Edinburgh, Glasgow, and Greenock; and others are to take place at York, Wakefield, Sunderland, North Shields, Morpeth, &c. &c.

Thus has the society persevered and prospered, notwithstanding the opposition made against it both in private and in public.

Nor have the personal reproaches cast upon me, and the difficulties experienced in my family, led me to "*regret*," for a single moment, my having left the Missionary Society, and united with the London Society for promoting Christianity amongst the Jews.

"*Rules of the London Society, for promoting*
"*Christianity amongst the Jews. Formed*
"*March the* 1*st*, 1809.

"1. That the society formed Aug. 4,
"1809, under the title of the London Society,
"for

" for the purposes of visiting and relieving
" the sick and distressed, and instructing the
" ignorant, especially such as are of the
" jewish nation, shall henceforth be called
" *the London Society for promoting Christi-*
" *anity amongst the Jews.*

" 2. That every meeting be begun and
" concluded with prayer.

" 3. That there be a treasurer, and a
" secretary, who shall be *ex officio* members
" of the committee.

" 4. That every person subscribing annu-
" ally one guinea, or more, shall be con-
" sidered a member.

" 5. That any person subscribing ten
" guineas, or more, shall be considered a
" member for life, which privilege shall also
" be conferred upon any executor, who
" make payment of a legacy of twenty
" guineas or upwards.

" 6. That

" 6. That the committee for managing the " affairs of this society, shall consist of eight- " een members, besides the treasurer and " secretary, five of whom shall be a quorum.

" 7. That no new law or abrogation of " any existing law shall be valid, unless one " month's previous notice shall have been " given in the summonses issued for con- " vening a meeting of the committee, nor " unless the resolution for making or abro- " gating the same respectively shall be con- " firmed at a subsequent general meeting of " the committee.

" 8. That upon the decease or resignation " of any member of the committee, a new " one shall be chosen as soon as possible, by " ballot, in his room, by the surviving " members.

"☞ The objects of this society having " been particularly studied by the gentle- " men who compose the present committee, " they trust that no future subscriber will " object to the principle of this rule for the " first three years.

" 9. That

" 9. That the committee shall meet on the " first Friday in every month, at the Jews' " Chapel, Spitalfields, at six o'clock in the " evening precisely; but that the secretary " shall be empowered to convene a meeting " whenever any emergency arises on the " requisition of two members of the com- " mittee.

" 10. That the committee shall appoint " proper persons to visit the sick weekly, or " oftener, to enquire into their circumstances " and situation, and report the same in " writing to the committee at the monthly " meeting.

" 11. That every visitor shall be at liberty " to afford temporary relief to the amount of " two shillings and sixpence.

" 12. That every person receiving relief " from this society, shall attend the monthly " meetings of the committee, if their health " will permit; and if not, some person on " their behalf, unless such attendance shall be " dispensed with by order of the committee.

" 13. That the object of this society being " to relieve the temporal distresses of the " jews, as well as to promote their spiritual " welfare, it shall be competent to the com- " mittee, from time to time, to adopt such " measures for any such purposes, as the " majority of the members present may " approve.

" 14. That the accounts of the society " shall be kept by the treasurer, in a book " for that purpose; and that the resolutions " and other affairs of the society shall be " entered by the secretary, in a book to be " kept by him, (a copy of which last shall " be made within three days after each " meeting, for the use of Mr. Frey, by the " assistant secretary,) and that both books " shall be at all times open to the inspection " of every subscriber.

" 15. That a general meeting of the " members of this society shall be convened " on Whit-Monday, and another on the 26th " of December, (except when that day shall

" be

" be Saturday or Sunday, in which case the
" meeting shall be on the following Monday)
" when the committee shall report the state
" of the funds, and detail their proceedings,
" and which report shall be printed, and two
" collection sermons preached at each of the
" half-yearly meetings, for the benefit of the
" society, one in the established church, and
" the other amongst the dissenters.

" 16. That no member of the committee
" shall supply any articles for the consump-
" tion of this society, whereby he shall
" derive any profit or advantage to himself."

The business of the society is managed by the following *committee*:—

THOMAS CHATTERIS, Esq. *Cornhill*, TREASURER.

JOSEPH FOX, Esq. 54, *Lombard Street*, and 27, *Argyle Street, Oxford Street*, SECRETARY.

Rev. WILLIAM GURNEY, Rector of St. Clement Danes, *Cecil Street, Strand.*

Rev. JOHN WILCOX, Minister of Ely Chapel, *Great Charlotte Street, Blackfriars Road.*

Rev. JOSHUA WEBB, *Owen's Row, Goswell-Street Road.*

Rev. J. S. C. F. FREY, *Mount Street, Whitechapel.*

Mr. T. ACKLAND, *Cullum Street.*

Mr. A. Black, *Leadenhall Street.*
Mr. T. Burn, 22, *Barbican.*
Mr. M. Collin, *Penton Row, Walworth.*
Mr. E. Cooper, *Bishopsgate Street Without.*
Mr. J. Cooper, *Barking Church Yard, Tower Street.*
Mr. W. Corston, 30, *Ludgate Hill.*
Mr. J. Fearn, 10, *Cornhill.*
Mr. W. Heriot, *Bishopsgate Within.*
Mr. J. Pearce, *Basinghall Street.*
Mr. W. Pearce, *No.* 11, *Basing Lane.*
Mr. W. Stevens, *Sion College Gardens.*
Mr. Saunders, *Poet's Gallery, Fleet Street.*
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Form

Form of a Bequest to the London Society.

" I, do give and bequeath
" unto the Treasurer for the time being, of
" a certain voluntary Society formed in Lon-
" don, in the year 1808, entitled the '*Lon-*
" *don Society for promoting Christianity*
" *amongst the Jews*,' the sum of
" pounds of lawful money of the United
" Kingdom of Great Britain and Ireland,
" current in Great Britain, to be paid within
" months next after my decease,
" out of such parts only of my personal
" estate, as shall not consist of chattels real,
" upon trust, to be applied towards the
" carrying on the purposes of the said So-
" ciety: and I do hereby direct and declare
" that the receipt of the Treasurer for the
" time being of such Society, shall be a suf-
" ficient discharge to my executors for the
" said legacy."

From the statement of facts in the two preceding chapters, I trust it will appear, I have not left the Missionary Society with any *undue haste*, or from *mere pertinacious attachment to my own plans and opinions*. After three years painful and patient experience, I was fully convinced, that, without a change of measures the Mission to the Jews would be wholly ineffectual. An opinion not only of myself, but of many able and pious men, in and out of the direction of the Missionary Society. Under these circumstances, one painful alternative alone was left me, either to resign my connexion with those persons to whom I was and still am affectionately attached, or to continue with them, to the prejudice of my brethren the jews, and the violation of my own conscience.

Many unwarrantable motives have been assigned for my conduct, and reports have been industriously circulated, to the disadvantage of myself, and the London Society, with which I am now connected. I have been charged with *obstinacy*, but on what account? All that can be said to substantiate the charge

charge is, that I differed in opinion from some of the directors of the Missionary Society, and acted according to the dictates of my own judgment. But what becomes of the *boasted liberty* of Englishmen, if, in matters of religious duty, the conscience of the weakest brother is not to be respected, and if he may not be allowed to act for himself without suspicion of unworthy motives? There can be no room for the exercise of christian forbearance, if *measures of co-operation* are made to depend on any other basis than *unity of opinion;* and I must be allowed to say, *toleration* is a mere empty sound, either amongst churchmen, or dissenters, which confines its *charities* to one opinion or community.

It has been said, that I am *ungrateful*, forgetting the kindness of the Missionary Society towards me, and the expences incurred by them in the course of my education; but the public will do me the justice, to call to mind the collections made by me at different times for the society, and which exceed these expences in more than a triple proportion:*

* See page 251.

besides,

besides, for what purpose did I receive my education? I feel confident in the persuasion, that every director will reply, *not to be the tool to a party, but to promote the knowledge of Christ amongst the jews;* and am I not now steadily pursuing the object of my education? In a word, I can say in all good conscience, that whatever unhappy differences may have prevailed between me and the directors, I have never wished, or adopted, any measure which did not appear to me, at the time, to be intimately connected with the *Mission to the Jews.* Yet I am far from supposing that every part of my conduct has been altogether free from blame; and I am willing to confess that, on some occasions, I have been betrayed into a warmth of temper and expression, which I still regret. Indeed, it was my steady determination to give a plain and full statement of facts relative to my separation from the society, that my defects, as well as the propriety of my conduct, might appear; and with this concession, I hope I shall obtain the pardon of any persons in the direction, who may have taken offence, and that they will make due allowance for the warmth of discus-

sion,

sion, and for the feelings of an *Hebrew of the Hebrews*, who, whether by mistake or with truth, believed that the measures adopted for the conversion of *his nation*, were not calculated to be useful or effectual to them.

With these words I would take my leave of my old friends, beseeching them, in the name of our common Master, and by the love which, I have no doubt, they bear for him, to exert themselves in the promotion of a kind and tender spirit of christian conciliation. Divisions and continued animosities will only impede the progress of both societies, and expose the name of christian to shame and contempt.

The wishes of the London Society have long since been fully expressed, by their attempts to secure peace and harmony, both by the mediation of private friends, whose name and character entitle them to just respect from the religious world, and also by the deputation from the London Society to the Missionary Society, the sole object of which was to express their cordial desire of co-opera-

co-operation. If it is to be regreted, that this overture of peace produced no happy result, I trust the moment cannot be far from us, when irritation and self-preference shall on all hands give place to kinder feelings, and that both societies, though they should still differ as to the propriety of measures, will each, in their several departments, pursue the grand object at which they aim, and provoke each other, not to wrath and debate, but to love and good works.

Grace be with all them who love our Lord Jesus Christ in sincerity.

APPEN-

APPENDIX.

MR. FOX'S LETTER TO MR. BURDER, WITH SOME INTRODUCTORY REMARKS, IN A LETTER ADDRESSED

" *To the Rev. Mr. Frey.*

" My dear Sir,

" As you have found it requisite, in order " to preserve the thread of your Narrative, to " insert a letter addressed to you by the " Rev. George Burder,* in which reference is " made to a letter which that gentleman had " received from me, I think that it is but " justice to myself, to request that you will " be so good as to insert also a copy of " that letter, together with the follow- " ing observations:—

* See page 237.

" I trust

" I trust that I am incapable of writing to
" any gentleman, according to the epithets
" applied to my letter by Mr. B. I confess
" that I wrote under much warmth of
" feeling, and I intended to convey my senti-
" ments with much plainness; but I am
" persuaded that every honest man, who
" values fair and honourable dealing, will
" justify the remarks I have made on the
" conduct of those who are concerned in
" receiving the *moderate* charges demanded
" for advertisements for the cover of the
" Evangelical Magazine.

" At that time, my mind was deeply affected
" with the conduct of several persons who
" bear the christian name, and rank high in
" the public estimation. I observed them,
" as I thought, acting very differently to the
" mode in which, under similar circum-
" stances, I should expect our Lord himself in
" his human character, and his distinguished
" apostles, if on earth, would comport them-
" selves. I saw nothing like *meekness*,
" *patience*, or *brotherly love;* on the con-
" trary,

" trary, they appeared to me to be actuated
" by an intemperate, domineering spirit,
" and disposed, by every means of interdict
" or detraction, to crush a man who had had
" the nobleness of mind to think for himself,
" and to venture the risk of personal incon-
" venience and domestic difficulty, rather
" than yield the propriety of making certain
" attempts for the success of a cause, to
" which he had devoted his life and labours,
" and which he was justified in maintaining
" by the concurring opinions of others.

" Actuated by this sentiment, I resolved
" to render all the assistance my various
" duties would allow, to a cause which I
" believed to be connected with the best
" interests of a large portion of my fellow-
" creatures. I knew that, of old, the Lord
" had preferred to save by few, rather than
" by many; and in order that no flesh should
" glory in his presence, he had often chosen
" foolish and weak things to confound the
" wise; and also that base things, and things
" which are despised, according to his sove-

" reign will, are used to bring to nought the
" things that are. I felt assured that the Mis-
" sionary Society had rejected the most proper
" and probable means for exciting, in the
" minds of the jewish nation, an attention to
" the doctrines of christianity; and although
" the London Society at that time possessed
" neither funds nor fame, they were strongly
" impressed, that if the cause were of God,
" it could not be overthrown, and they
" determined to adopt the most vigorous
" measures, trusting to Him, whose is the
" silver and gold, to provide all necessary
" supplies.

" Our little band, although, as was
" sarcastically remarked, unknown to the
" religious world, continued to animate each
" other to perseverance, and according to
" the obstacles which presented themselves,
" our zeal became proportioned. At this
" juncture, the refusal to insert the adver-
" tisements, concerning Mr. Frey, on the
" cover of the Evangelical Magazine, ap-
" peared to me to be so *pitiful*, that as I am

" not

" not yet arrived to that frigid state of
" temperament, which some persons possess,
" I immediately addressed the editor of that
" publication, according to my views of the
" conduct of the person he had authorised to
" receive and charge for advertisements.

" Often, in looking over the motley assem-
" blage of notices on the cover of that
" monthly work, I had met with many
" which were repugnant to delicacy, and
" certainly not calculated for the perusal of
" the persons into whose hands the magazine
" usually falls. I resolved, therefore, to
" make some pointed reflections upon the
" nature of a large number of the advertise-
" ments with which the pages of the blue
" cover used to be filled. Happy, indeed, I
" am, that those remarks were attended to;
" for on the magazine of the following
" month, it was announced that, in future, no
" advertisements of quack medicines could
" be admitted; and in the magazine of the
" month after, a letter was inserted in the
" body of the work, complimenting the

" editors, in the highest style of panegyric,
" for having purified the cover of the
" magazine from so much offensive matter.
" I also congratulate the public on the same
" circumstance, but cannot forbear asking,
" how it happened, that the editors should
" have ever allowed the cover, for years, to
" be so filled?

" The only reply which I received to my
" letter from Mr. Burder was, by his sending
" to me a young gentleman to say, that the
" advertisement of the London Society should
" be inserted on the next month's magazine,
" provided I would consent to have added to
" it, as a N. B. ' that the London Society had
" no connexion with the Missionary So-
" ciety;' to which I replied, that most cer-
" tainly I had no objection, if Mr. B. desired
" it. I suppose Mr. Burder had intended,
" by this addition, to inform the purchasers
" of the magazine, that the London Society
" was not sanctioned by the Missionary So-
" ciety, and thereby to caution them not to
" impart to it any pecuniary aid; but as Mr.
" B. had incautiously written his notice, as

" if

" if the London Society were announcing
" that it disclaimed any connexion with the
" Missionary Society, (which was the farth-
" est from their intentions.) I could not but
" acquiesce, as it placed the London Society
" on the vantage ground. However, as some
" persons have remarked, that the notice
" appeared to be an unnecessary rudness on
" the part of the London Society, I am happy
" to be able to defend the society from such
" an imputation, and have thought it right to
" give a correct explanation. Mr. B. also
" says, that the money for the advertisement
" had been twice offered to me, and that
" I had refused to receive it; concerning
" which, I must reply, that the offer of the
" money was only made in consequence of
" my application and expostulation on the
" non-insertion; it was not a spontaneous
" offer of Mr. W. with a declaration that the
" advertisement was inadmissible.

" I could not forbear offering the above
" observations; I cannot be unmindful of the
" good opinion of society in general, and

" much more particularly of the christian
" world; and as I have conceived it to be a
" duty, not to confine my exertions merely
" to my personal and private welfare, I trust
" that my public efforts will always be regu-
" lated with that propriety, as well as firm-
" ness of conduct, which can alone secure
" general respect.

" That a blessing may attend your la-
" bours, and that we may live to see num-
" ber of jews and gentiles united in the wor-
" ship of the blessed Messiah and glorious
" Head of the Church, is the sincere prayer
" of,

" Dear Sir,

" Your sincere friend,

" *Lombard Street*, " Joseph Fox.
" *Oct.* 27, 1809."

" *To the Rev. Mr. Burder.*

" Rev. Sir,

" I am sorry to be under the necessity of
" writing to you on a subject which appears

" to

" to me to be intimately connected with the
" profession of a sincere regard to the
" interests of the kingdom of our Lord Jesus
" Christ, as well as the common duties and
" engagements of society.

" On the eighth of last month, I left
" an advertisement at Mr. Williams's, in
" Stationers' Court, for the cover of the
" Evangelical Magazine, and paid one
" pounds, for which I received a receipt.
" When the magazine was published on the
" first instant, to my very great surprise, the
" advertisement was not inserted. Yesterday
" I called at Mr. Williams's, and saw him,
" in order to know the reason why he had
" not inserted the advertisement:—he imme-
" diately said, that he could not insert *any*
" *thing* without the approbation of the
" editor, whom he stated, Sir, to be you, and
" that the advertisement had been retained
" by you until too late for insertion. This
" reference to you, prevented me from
" dwelling at large upon the apparent system
" of swindling which was practised by
" the

" the taking the money of the public for a
" certain engagement, and not fulfilling the
" same; and if the party aggrieved did not
" apply for the money, it was quietly to be
" retained in Mr. Williams's pocket. I had
" a similar transaction to complain of last
" month; therefore, if Mr. Williams had
" not referred me to you, I should have felt
" it a duty to have summoned him before
" some magistrate, that he might have given
" a public account of the matter.

" I am therefore, Sir, under the necessity
" of directing all my remarks to you, as the
" person responsible for this breach of faith.
" In the first place, I must remark, that, as
" the editor of a public journal, it cannot
" but appear highly improper, that you
" should allow any of your servants to receive
" money from the public for advertisements,
" and not afterwards to insert them, without
" sending a letter to the person concerned,
" and, on returning his money, assign a
" reason for your refusal; such a practice,
" I think, would only be common honesty.

" The

" The neglect of this has exposed you and
" your servants to the disgraceful suspicion
" of not caring whether the money is applied
" for or not, as, in the latter case, it is quietly
" put into your pockets. It is true, that I was
" not known personally to the person who
" received the advertisement; but he went
" up stairs, as I understood, to speak to Mr.
" W. and he came down and charged me
" one pound, and gave me a receipt. But
" if I was not known, Mr. Frey, whose name
" was in the advertisement, and the London
" Society also, could not be unknown to you;
" there can, therefore, be no excuse for the
" non-insertion of the advertisement, or the
" non-return of the money, with an assign-
" able reason.

" The covers of the Evangelical Magazine
" are from time to time filled with the ad-
" vertisements of quack medicines, to cure
" the effects of debauchery and restore con-
" stitutions enfeebled by foul excess—De
" Velno's Syrup, Decoctions of the Woods,
" and other restoratives, are to be found
" there

" there advertized. The lusts of the eye
" may also be pampered, by the cosmetics
" to make white hands and beautiful skins,
" and long hair, &c. &c. as advertized on
" the cover of the Evangelical Magazine;
" while the insertion of our advertisement,
" to inform the public, that a minister of the
" gospel of Jesus Christ is preaching a lec-
" ture for the benefit of a large number of
" ignorant, perishing souls, is refused! How,
" Sir, can this be reconciled? yet so it is,
" and the public ought to have their atten-
" tion drawn to this shameful business. In
" the second place, the refusal to insert this
" advertisement, exhibits a system of oppres-
" sion, set up with regard to Mr. Frey, which
" is disgraceful to the christian name. Be-
" cause that gentleman could no longer fol-
" low you, he is represented as a man whose
" heart is not right with God, as a suspici-
" ous and dishonest character, and unworthy
" to be trusted. Will you be so good as to
" inform me, what new circumstance has
" transpired, either in his moral conduct, or
" as to his religious principles, since he re-

" fused

" fused the offer of the two hundred pounds
" per annum which was made to him? Was
" he not then a dear brother, a useful man, a
" sincere christian? What has now rendered
" him the reverse? Is he not labouring
" much more than formerly in the cause of
" his brethren? His preaching is accepta-
" ble; and he is not only attended by thou-
" sands of christians in general, but also by
" great numbers of jews. Are not all these
" labours a proof of the sincerity of his
" mind? and as such, disgrace must attach
" to those who persecute and hinder him,
" and do not bid him God speed. What
" kind of a spirit was that which indicted
" the letter to Mr. Beck? surely it was not
" the meek spirit of our Lord, who said to
" his disciples, 'Forbid them not!'

" I still have the receipt for the money
" paid, and the advertisement still remains
" in your office; I beg, therefore, Sir, to
" request you to inform me what you intend
" to do with that advertisement, and
" whether,

" whether, if any other be sent to you from
" the London Society for the promoting
" Christianity amongst the Jews, what will
" be your pleasure concerning them?

" I remain,
" Rev. Sir,
" Your obedient humble servant,
" *Lombard Street*, " Joseph Fox.
" *May 4th*, 1809."

FINIS.

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